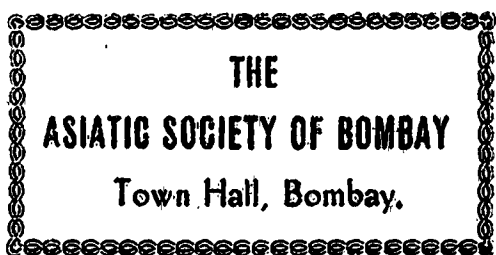


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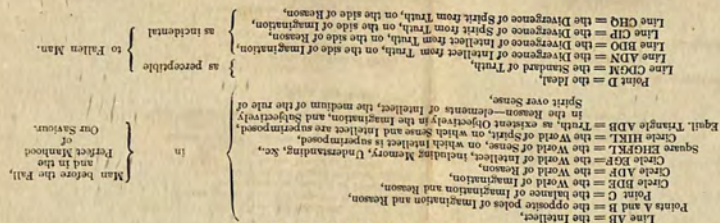
A Theory,

**INVOLVING CONSIDERATIONS TOUCHING THE PRESENT
POSITION, DUTIES, AND DESTINY**

OF

• GREAT BRITAIN.

STANDARD OF TRUTH.



EXPLANATION.

Point A and B = the opposite poles of Imagination and Reason.
 Point C = the balance.
 Circle BDE = the World of Imagination.
 Circle ADE = the World of Reason.
 Circle ABP = the World of Imagination.
 Circle ADP = the World of Reason.
 Square EHOIKL = the World of Sense, on which Sense and Intellect are superimposed.
 Equil. Triangle ABR = Truth, as a constant Objectivity in the Imagination, and subjectivity in the Reason—concomitantly.
 Spirit over Stone.
 Point D = the Standard of Truth.
 Line DCM = the Divergence of Intellect from Truth, on the side of Imagination.
 Line ANP = the Divergence of Intellect from Truth, on the side of Reason.
 Line BPO = the Divergence of Spirit from Truth, on the side of Imagination.
 Line CHQ = the Divergence of Spirit from Truth, on the side of Reason.
 as perceptible }
 as incidental } to Fuller Man.

PROGRESSION BY ANTAGONISM:

A THEORY,

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INVOLVING

CONSIDERATIONS TOUCHING THE PRESENT POSITION,
DUTIES, AND DESTINY

OF

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ac

GREAT BRITAIN.

BY LORD LINDSAY.



Feb 7

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1846.

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THE Author of this volume would be greatly obliged by the communication of any strictures or criticisms that the friends of truth may think it merits. Having been much overworked, and being far from well, he cannot undertake to enter into correspondence with those who may thus honour him; but all such criticisms will be gratefully received and carefully considered.

ADVERTISEMENT.

THE following pages comprise my impressions relative to the present position, duties, and destiny of Great Britain, as the heir of past, and trustee of future civilization. I offer them, of course, solely as a Theory, although conviction of its truth, and the necessary conciseness of statement, may have given me the appearance of a dogmatism which I would most earnestly disclaim. I know well that for my own sake it might be prudent to delay the publication; there must be many inaccuracies, and I may find much to modify hereafter: but believing, as I do, that the principle is sound, and the general outline correct, having tested it in many ways, and especially in long and minute researches into the history of Christian Art, wherein I have found a safe and sure guide, affording a principle of classification and a standard of criticism, for which I elsewhere sought in vain,*—hearing, moreover, the cry that rises up on all sides, the yearning, agonising cry, from the youthful, ingenuous, truth-seeking

* I had originally intended prefixing this essay to the ‘Sketches of the History of Christian Art,’ now in the press, but circumstances have occasioned my abandoning that idea. I may refer to them, however, prospectively, as illustrating by a particular example the general principles here laid down,—as forming a tower, as it were, of the castle of which I have here sketched the plan and laid the foundations—a plan too extensive for my own or any single hand to execute, and which I should be delighted therefore to see carried out by others.

hearts of England for a key to the enigma of our times, and feeling through my own experience that the Theory in question solves that enigma; and believing, finally, that it contains an acorn of truth, which, dropped within the vase of our present shallow and bounded philosophy, must necessarily burst it in its expansion, and, falling on the rich virgin soil beneath, shoot up again towards heaven, a stately tree, of Life no less than Knowledge—I cannot hesitate; I feel that now or never is the time it should be set forth; and any blame or misapprehension that may temporarily attach to myself is of little consequence in comparison.*

Haigh, 1 July, 1846.

* I have been urged to subjoin proofs, authorities, and illustrations throughout the succeeding argument. I have added a few illustrations, but to enumerate the proofs and authorities at large would be tedious and well nigh impossible; every line would require a volume of them; the reader's memory will supply them better.—My object has been conciseness; and I feel confidence in the recollection that many of the detached and subsidiary principles here asserted are generally recognised, although unconnectedly and without appreciation of their mutual relation and of the law that binds them all together.

PROGRESSION BY ANTAGONISM:

A Theory.

“ Neque enim hoc siverit Deus, ut phantasiae nostrae somnium pro exemplari mundi edamus; sed potiùs benignè faveat, ut apocalypsim ac veram visionem vestigiorum et sigillorum Creatoris super creaturas, scribamus.”

“ God forbid that we give forth the dream of our fancy as the model of the world, but may he rather vouchsafe us his grace, that we indite a revelation and true vision of the march and the sign which the Creator imprest upon creation.”

Bacon, Inst.

A N A L Y S I S.

Progression produced by Antagonism a General Law of the Moral Government of God,

- I. In the Individual Man ;
 - II. In the Universal Man ;
 - III. In other Orders of Responsible Beings.
-

I. Progression by Antagonism a General Law of the Moral Government of God,

IN THE INDIVIDUAL MAN.

1. Analysis of Human Nature.

Three primary and distinguishing elements,

- i. Sense ;
- ii. Mind, or Intellect, of which the distinguishing faculties, rarely, if ever, equally balanced, and by their respective predominance determinative of character, are
 - (1.) Imagination, and
 - (2.) Reason ;

iii. Spirit.

The Fall—Introduction of the principle of Antagonism.

2. Development of the Individual Man—his Childhood, Youth, Manhood, and Maturity—and standard of his perfection.

3. General Classification of Individuals.

- i. The Sensual ;
- ii. The Intellectual,—subdivisible into men of
 - (1.) Imagination, inclining, if unenlightened by Spirit, to Sensuality, or Practical Atheism ; and men of
 - (2.) Reason, inclining, if unenlightened by Spirit, to Atheism proper, or Theoretical ;
- iii. The Spiritual,—subdivisible into
 - (1.) Those in whom Spirit rules Sense directly, with little intervention and even a jealousy of Intellect—inclining in excess to ascetic Mysticism ;

ANALYSIS.

- (2.) Those in whom Spirit rules Sense mediately, through Intellect—or more specifically,
 - (i.) Through Imagination, inclining to Superstition and Spiritual Despotism ;
 - (ii.) Through Reason, inclining to Scepticism and Schism ;
 - (iii.) Through Imagination and Reason, duly balanced—an Ideal exemplified solely in the human nature of Our Saviour.

II. Progression by Antagonism a General Law of the Moral Government of God,

IN THE UNIVERSAL MAN.

Analogy, in growth and development, &c., between the Individual and Universal Man—the key to history.

Progression provided for by the antagonism of Sensual and Spiritual men, and by the predisposition of Individuals to the partial perception of Truth, through the unequal predominance assigned to Imagination and Reason in their intellectual constitution.

Constitutional Government and Christianity, and the restoration of the original harmony of human nature under the influence of God and after the image of Our Saviour, the tendency, consciously or unconsciously, of the Universal Man.

- I. First, or Antediluvian Dispensation—headed by Adam—Childhood of Man—development of Sense, or of his animal nature, in close approximation with Spirit.

Paradise—the Fall—primitive government and religion.

Theocracy.

Sacrifices of Cain and Abel—antagonism of Sense and Spirit.

1. The Cainites.

2. The Sethites, or ‘ Sons of God.’

Their union—the Giants—Universal Depravity—the Deluge.

- II. Second, or Postdiluvian Dispensation—headed by Noah—Youth and Manhood of Man—development and representation of the three elements of human nature, Sense, Spirit, and Intellect, by the three sons of Noah, Ham, Shem, and Japhet.

I. First Period—Development of Sense and Spirit, in close approximation, with the first dawns of Intellect, in the posterity of Ham and Shem.

1. The Hamites, the Cainites of the Postdiluvian world.

2. The Shemites, the Sethites of the Postdiluvian world.

The Tower of Babel—the Dispersion—Nimrod, &c.—War between the Hamites and Shemites.

The Universal Empire of Assyria.

Zabianism—worship of the heavenly host.

Early colonisation—the Shemites in Arabia—Hamite aborigines of the four Continents, Australia and Polynesia.

Shamanism—the germ of Mysticism—possibly inherited from the Antediluvians.

Development of Sense in the line of Ham, with a partial anticipation of Intellect.

i. The Chinese.

ii. The Egyptians.

iii. The Phœnicians and Carthaginians.

Mysticism, or Reformed Shamanism—the effort of Spirit to abstract herself from Sense and Intellect, and obtain absorption into the Deity—Buddhism.

Idolatry—the worship of the Imagination.

Ham, or Sense, everywhere triumphant—Re-revelation to Shem.

The Jews.

Judaism.

Advent of Our Saviour.

Christianity, in its pure essence.

Compromise between Sense and Spirit—Empire of the Saracens.

Islamism.

The Hamite races everywhere yield to the pre-eminence, if not the rule, of Shem and Japhet.

II. Second Period—Manhood of Man—development of Intellect in her two departments of Imagination and Reason, in the posterity of Japhet—the “times of the Gentiles.”

The Arian race.

i. Hindoo, Classic, or Imaginative branch—tendency to Union—the Slavonians, Celts, Greeks and Romans, &c.

Brahminism, Catholicism, Monarchy.

- ii. Medo-Persian, Teutonic, or Reasoning branch—tendency to Schism—the German races.

Magianism, Protestantism, Democracy.

Constitutional Government, Civil and Ecclesiastical, the result of their intermixture.

- 1. Development of the Hindoo or Imaginative element—Law of Nature.

- i. Dorian Greece.

- ii. Ionian Greece.

- iii. Rome.

Corruption—and deluge of Teutonic or Medo-Persian tribes.

- 2. Development of the Medo-Persian, Teutonic, or Reasoning element—Law of Christianity or Revelation.

- i. Regeneration by the Medo-Persian of the Hindoo or Imaginative element—Catholicism and Monarchy—the Papacy—Southern Europe—till the Reformation.

- ii. Self-development of the Medo-Persian, or Reasoning element, in opposition to the Imaginative—Protestantism and Democracy—the Germanic Empire—Northern Europe—till the Battle of Waterloo.

- iii. Great Britain—her Anglican Church and Constitutional Monarchy—her character, position, and destiny.

Triumph of the Powers of Darkness—Second Coming of Our Lord.

- III. Third, or emphatically Christian Dispensation—Maturity of Man—Rule of Shem, or Spirit.

Christianity and Constitutional Government.

- III. Progression produced by Antagonism a General Law of the Moral Government of God, not merely in Man, but, so far as our imperfect light extends,

IN OTHER ORDERS OF RESPONSIBLE BEINGS.

PROGRESSION BY ANTAGONISM,

&c.

MY DEAR COLONEL LINDSAY,

IN conformity with your desire, and so far as I count myself to have apprehended it, I proceed to lay before you the theory of 'Progression by Antagonism,' which you have so often heard me speak of. My proposition is,

That Progression produced by Antagonism is a General Law of the Moral Government of God, in Time and Eternity ;

which I shall endeavour to illustrate by pointing out its operation in

I. The Individual Man,—in

II. The Universal Man,—and (so far as our imperfect light extends) in

III. Other Orders of Responsible Beings.*

* I may premise, that the observation that in every great argument in which Truth is concerned, each side is half right and half wrong,—or to express this in other words, that the minds of men, individually, are so constituted as to apprehend only half the truth, when Truth is presented to them in the abstract—and the inference therefrom, that this must be in subservience to some general law ordained for a wise and beneficent purpose by God—are the steps which have guided me to the assertion of the proposition in question.

I.—PROGRESSION PRODUCED BY ANTAGONISM A GENERAL LAW OF THE MORAL GOVERNMENT OF GOD, IN THE INDIVIDUAL MAN.

1. *Analysis of Human Nature.*

The Individual Man, or Man considered by himself as an unit in creation, is compounded of three distinct primary elements,

1. Sense, or the animal frame, "with its passions or affections ;
2. Mind or Intellect,*—of which the distinguishing facultiest—rarely, if ever, equally balanced, and by their respective predominance determinative of his whole character, conduct, and views of life—are,

i. Imagination,† the discerner of Beauty,

ii. Reason, the discerner of Truth,—

the former animating and informing the world of Sense or Matter, the latter finding her proper home in the world of abstract or immaterial existences—the former receiving the impress of things Objectively, or *ab externo*, the latter impressing its own ideas on them Subjectively, or *ab interno*—the former a feminine or passive, the latter a masculine or active principle;§ and

* As broadly distinguishable in its functions from Sense, although indissolubly coupled with, and dependent on, organization.

† Omitting Memory, Understanding, &c., which do not induce difference of pursuit or purpose, but are general in their character, and subsidiary to Imagination and Reason.

‡ Not to be confounded with the Fancy.

§ For the development of the principles, views of life, &c. gene-

iii. Spirit—the Moral or Immortal principle, ruling through the Will, and breathed into Man by the Breath of God.*

rated by the predominance of these respective faculties, *vide infra*, pp. 48-53.

* Created, that is to say, by God, and once created, as individual an existence as God himself, but not part of His Essence—a doctrine which lies at the root of the most fearful impiety. Both Sense and Intellect, properly so called, would appear to be mortal—not so Spirit,—witness the decay of the Intellectual faculties in old age, as contrasted with the vigour of the Moral, often brightest at the moment of dissolution. Nevertheless Man is an imperfect being in a purely Spiritual state—hence the necessity of the Resurrection of the body.

It may be interesting to observe that Phrenology bears witness to the truth of this analysis, although as yet unconsciously. The organs, as generally laid down and accredited, strictly correspond to the three elements of human nature, as distinguished in the text, and (as it appears to me) should be classed accordingly.

Starting from the nape of the neck, as a general rule, they rise in Intellectual dignity as they advance towards the brow—in Spiritual, as they mount towards the crown of the head.

I. The Organs of Sense run all round the lower part of the head, and are divisible into two classes:—

1. Those purely passionate, animal or instinctive, ranging on the back part and the sides of the head,—to wit, Amativeness, or the instinct of sex; Philoprogenitiveness, that of offspring; Concentrativeness, or Inhabitativeness, that of home; Adhesiveness, of society; Cautiousness, of self-preservation; Combaticiveness, of courage; Destructiveness, of aggression; Secretiveness, of concealment; Acquisitiveness, of accumulation; and Constructiveness, of construction, implying the disposition to architecture and the mechanical arts:—

Of which the more purely passionate, (as Amativeness, Philoprogenitiveness, Combaticiveness, Destructiveness, Secretiveness, Acquisitiveness, Constructiveness,) are *lower* in position—the more reflective, (as Concentrativeness, Adhesiveness, Cautiousness,) *higher*; while these are all in immediate contact with the Spiritual or Moral organs, without any intervention of the Intellectual.

2. Those

The perfection of Man's nature implies the due relative Subordination, harmony and co-operation of these three elements,—

2. Those which give the knowledge of positive existences, irrespectively of any power of arguing on that knowledge, occupying the lower part of the forehead, and subdivisible into,
 - i. Those that give the knowledge of things Material or perceptible by the senses—situated lowest, amphitheatrically, round the upper eyebrow,—to wit, Number, Order, Colour, Weight, Size, Form, Individuality, and Language.
 - ii. Those that give the knowledge of things Immaterial—situated above the preceding,—to wit, Tune, Time, Space or Locality, and Eventuality; all which faculties, apart from Intellect, are more or less possessed by the brute creation.
- II. The Organs of Intellect range on the front and sides of the head, domineering over the Sensual, but themselves in immediate subjection to the Spiritual, and are divisible into two classes:—
 1. Those of Imagination—lying further back than those of Reason, flanking the Spiritual, and in close contact with Cautiousness, Acquisitiveness, and Constructiveness,—to wit, Ideality, Wonder, and Imitation.
 2. Those of Reason—occupying the upper part of the forehead, as sitting in judgment on the knowledge acquired by the Senses below—viz., Comparison, flanked by Causality, and both by the organ assigned to Wit—although, from its peculiar position, as the hinge of Mind and Matter, I should rather have supposed it the organ of Judgment or Criticism, a faculty for which phrenologists have assigned no organ, and of which Wit or Satire is the partial expression.

These faculties, also, except the last, are partially possessed by the brute creation. Animals seem to possess Imagination and Reason to a certain point; it is Spirit, the immortal detachable essence that distinguishes man from the monkey.^a

^a Though even brutes possess many moral qualities, generosity, fidelity, &c. It is still undetermined how low immortality may descend in its combinations with matter.

Whereas they are at perpetual strife,—
 An enigma which cannot be solved by human wisdom,
 But is so by Revelation*—from which we learn,

III. The Organs of Spirit, or Moral Sentiments, occupy the crown of the head, forming a cross—predominant over, and in immediate and equal contact with Sense, Imagination, and Reason, and advancing from the back to the front of the head, as follows,—Self-Esteem, flanked by Love of Approbation; Firmness, flanked by Conscientiousness; Veneration, flanked by Hope; and Benevolence.

As the heads of Individual men, so are those of Nations, and thus the head of Man will be found to exhibit, in all ages and among all nations, the exact epitome of his history.

It will be observed that no organs seem to be specially appropriated to Memory, Understanding, &c., which, as mentioned in a previous note, are general in their character, and handmaids to Imagination and Reason.

* In England it can hardly be necessary to apologise for this assumption of the inspiration of Holy Writ, but to those who question it, I would suggest the following considerations, additional to the evidence internal and external supplied by former writers,—

That the Bible, viewed as a whole, possesses the unity, coherence, and minute connection of an original work, the impress in its grand outline of One mind, and is the work consequently of One Author;

Yet that the separate parts or books of which the Bible is composed are the work of above thirty writers, flourishing at intervals during the space of fifteen hundred years;

That, all experience disproving the possibility of thirty writers producing a work so coherent, even though contemporary and working in concert,

“The only possible mode of reconciling the contradiction lies in recognition of the claim preferred by the Bible itself to divine inspiration—in other words, in verily and indeed accepting it as the word of God, revealed through the instrumentality of Man to Man.

For the reasons, grounded on Natural Religion, which render the existence of a Revelation a matter of presumptive assurance rather than doubt, let me refer to a little volume published some years ago, entitled, ‘A Letter to a Friend on the Evidences and Theory of Christianity,’ *Hatchard and Son*, 1841.

That Man was created, as regards his moral nature, in the "image of God,"—the inferior elements of his being, Sense and Intellect, duly subordinated to the higher, Spirit—yet in a state of Probation, sinless but free to sin:—

That he yielded to temptation, and fell:—

That the primitive harmony was thus destroyed, and a principle of disunion and discord introduced into his nature,—the inferior elements, Sense and Intellect, were arrayed against each other, agreeing solely in opposition to the higher, Spirit; while the latter, her clearness of vision dimmed, her strength departed, was deprived of her crown and bound in chains:—

That all Adam's descendants are born in this state of internal anarchy:—

That nothing short of supernatural influence can restore the primitive harmony and subordination:—

That a provision for the exertion of such influence has taken place through the Will of God the Father, the Incarnation, Obedience, Atonement and Resurrection of God the Son, and the Descent and Inspiration of God the Holy Ghost—the Trinity in Unity consenting and co-operating in this interposition:—

That, through the exertion of this supernatural influence, subject to due recognition of it on the part of the Individual,* the harmony is restored, Spirit resumes her supremacy, and Intellect and Sense acquiesce in it, and work her will:—

* With reference to the general rule, that in matters theological Objective must be met by Subjective truth, *vide infra*, p. 63.

That the restoration nevertheless is incomplete,—Man is still in a state of probation—Sense and Intellect murmuring, though subdued—enemies from without, temporal and spiritual, harassing him with their arrows, against which he has nothing to oppose but faith in the grace of God, pledged to assist him in the conflict :—

That, finally, the reward of perseverance and victory will be perfect restoration of the internal harmony in the Constitution of Man, and promotion to a higher bliss than if Adam had not originally fallen.*

From which considerations we may infer,

That, a state of Probation implying temptations to resist and a reward for resistance, the Law of Progression by Antagonism must have obtained in Paradise :—

That the Fall and its consequences must have been foreseen and permitted, and a remedial interference contemplated from the first, in order to bring that Law into still fuller activity :—

That, so far therefore from the present state of things

* Arising from the consciousness of man throughout eternity of past perdition and present salvation—salvation through the blood of Christ, to whom the redeemed are bound for ever in the closest union, bone of his bone and flesh of his flesh, One Mystical Body, of which He is the Head. The angels know no such happiness—they wonder and envy not. In the picture of the Court of Heaven in the Apocalypse, v. 11, the angels are represented as forming a circle round the throne, but the redeemed as stationed within that circle, directly in front of it, according to the Oriental usage of expressing degrees of favour and dignity by propinquity to the sovereign."

* See, e. g., *Esther*, i. 14.

being necessarily an unhealthy or a dispiriting one, it is eminently calculated to effect our advancement and promote our happiness.

2. *Development of the Individual Man.*

Turning, accordingly, to the broad field of life, we find, in all cases where the Individual Man is duly and completely developed,

That Sense and Spirit are in closest approximation in Childhood, Imagination serving as the intellectual link between them :—

That Imagination is peculiarly developed in Youth :—

That Reason, although existing in the germ from the first, is of later growth, and announces Manhood :—

That Spirit (sooner or later) finally and deliberately assumes the reins of moral government, and directs the united energies of the individual to the line of action in which he is most qualified to excel, thus heralding Maturity :—

That lastly, his rise in the scale of being, his influence on society, and his general happiness, are exactly proportioned to the vigour with which his Sense, Intellect, and Spirit are exercised in antagonism with obstacles, internal and external—physical, intellectual, and moral.*

* Any one of the component elements of man may be cultivated exclusively of the remainder, and so attain a preternatural development ; but this is always at the expense of the others and to the detriment of the general harmony, and the result is a monster, not a human being. And this is as true of sects or parties as of individuals. Many inferences with regard to Education will suggest themselves from this view of the development of the Individual Man.

3. *General Classification of Individuals.**

Men therefore fall naturally into three broadly defined Classes, as their development, and the consequent subordination of Sense to Intellect, and of Intellect to Spirit, are more or less complete. These Classes are,

1. The Sensual—or those in whom Sense, or the animal principle has the ascendancy;
2. The Intellectual—or those in whom Intellect or Mind has the ascendancy—subdivisible into men of
 - i. Imagination—inclining, if unenlightened by Spirit, to Sensuality, or Practical Atheism,—of
 - ii. Reason—inclining, if unenlightened by Spirit, to Atheism Proper, or Theoretical; and
3. The Spiritual—in whom Spirit has the ascendancy—subdivisible into
 - i. Those in whom Spirit rules Sense directly and absolutely, with but little intervention

* “Natural Groups,” observes Dr. Whewell, among his ‘Aphorisms concerning Ideas,’ “are best described, not by any definition which marks their boundaries, but by a *Type* which marks their centre. The Type of any natural group is an example which possesses in a marked degree all the leading characters of the class.” And again,—“A Natural Group is steadily fixed, though not precisely limited; it is given in position, though not circumscribed; it is determined, not by a boundary without, but by a central point within,—not by what it strictly excludes, but by what it eminently includes,—by a Type, not by a Definition.” — *Philosophy of the Inductive Sciences*, vol. i. p. xxxii.—It is of course impossible in Metaphysics, the History of Mankind, &c., to attain a classification as precise as in Natural History—and this I hope will be borne in mind by the reader throughout the ensuing pages.

and even a certain jealousy and distrust of Intellect*—headed by S. John and S. Peter—a class including children† and not a few of the uncultured adult—and inclining, in excess, to ascetic Mysticism and Pantheism;‡

ii. Those in whom Spirit rules Sense mediately, through the Intellect—or more specifically through

(1) Imagination—headed by S. James and S. Jude—“living by love, laying most stress on works, on ceremonial observances, forms and sacraments, and generally on the Letter as opposed to the Spirit, on the Objective as opposed to the Subjective side of religious truth—a class including such as dwell intellectually in the world of Poetry rather than Science, who argue by metaphor rather than demonstration—and inclining, if not duly balanced, to Idolatry, Superstition and Spiritual Despotism,—Through

* Of Intellect altogether, both of Imagination and Reason,—of Imagination as interposing images or forms between the Spirit and the One, simple, uncompounded, essential Deity—of Reason, as disturbing the quiescence of the Spirit in the contemplation of the Deity.

† The faith of childhood, though lovely indeed, is not so noble an offering to God as that of the maturity of human nature.

‡ The Gnosticism of the early ages, of which, in its early development, S. John is the chief inspired opponent.

- (2) Reason—headed by S. Paul—living by fear, laying most stress on Faith, and on the Spirit as opposed to the Letter, on the Subjective as opposed to the Objective side of religious truth—a class including such as dwell intellectually in the world of Science rather than Poetry—who argue by demonstration rather than metaphor, and distrust Imagination,—inclining, if not duly balanced, to Scepticism and Schism,—And lastly, through
- (3) Imagination and Reason, duly balanced—an ideal exemplified solely in the Human Nature of Jesus Christ—"perfect Man" as he was "perfect God"—the "Second Adam," but greater as exhibiting the full development and growth of Intellect as well as Spirit,*—And, imperfectly, in a very few, thereby distinguishable, when gifted with a correspondent will, or energy, and the other minor but essential qualities of the intellectual, moral, and physical constitution, as Great Men.†

* See the Chart of Human Nature, *Frontispiece*.

† *E. g.* Moses, David, Socrates, Cyrus, Charlemagne, &c.—The writers of the New Testament would appear to have been selected by

II.—PROGRESSION PRODUCED BY ANTAGONISM A GENERAL LAW OF THE MORAL GOVERNMENT OF GOD, IN THE UNIVERSAL MAN.

The Universal Man, or Human Nature in the aggregate, from Adam upwards, has a Childhood, Youth, Manhood, and Maturity, and a correspondently progressive development of Sense, Intellect and Spirit, strictly analogous to that of the Individual Man, who is his type in all things—this progressive development arising, First, from the mutual antagonism of the two classes of Sensual and Spiritual men, in their successive generations—Secondly, and more specifically, from the unequal predominance assigned to Imagination and Reason in the Intellectual character of the Individual Man, whereby God has provided in every nation, as it rises in civilization, two vast political and ecclesiastical parties, each discerning half the truth and supposing it the whole—each struggling to maintain, and attaching exclusive importance to its particular view—and neither perceiving that it is from the collision of partial truths that Truth in the abstract, disencumbered from the alloy of earthly prejudice, soars aloft

the Holy Spirit according to their intellectual characters—in order that each class of men might be suited (as it were) in the Bible. The Apostles seem to have been apportioned to the nations they evangelised, and to mankind, prospectively, in like manner. Our Saviour stands above them all, presenting the full constitutional development of human nature. Not one of the writers of the New Testament has fully comprehended this, or depicted his character—they were unequal to it,—and yet all are consistent—there is no discrepancy—each contributes his quota—they copied truth, and the result is perfect harmony, perfect beauty.

and darts onward to her goal. A perpetual antagonism and correspondent progress is thus secured for every nation during its period of development, and for the world in general, or the Universal Man, as composed of nations, in their corporate or Individual capacity,—the whole being thus governed by one general law, imposed on human nature at the creation.

This analogy between the Individual and the Universal Man will be found to supply the key to the history of the world, and enable us to determine the point on which we stand in it and the dignity of our position, to argue from the past to the future, and to ascertain the duties of the present.

It will appear, I think, in tracing the operation of this law in detail, and making allowance for interrupting agencies innumerable,*

That Constitutional Government and Christianity, or the restoration of the original harmony of human nature, under the influence of God and after the image of Our Saviour, is the object to which the struggles of the Universal Man ultimately tend, unconsciously for the most part to himself, but by an innate impulse, rooted in the very depths of his being :—

That his progress, like that in most instances of the Individual Man, has been by starts, and must be contemplated at intervals—each great stride or period of fresh development being preceded by a period of apparent external quiescence, or even re-

* That of climate, for instance. But it is wonderful how long the original predisposition of some races resists it.

troggression,* although there are moments during these periods in which the mind opens as it were prematurely, and affords a glimpse of the future germinating within †—

That a few nations only, of peculiar physical or intellectual vigour, carry on the process of civilization, the history of the Universal Man,‡ the remainder, of comparatively limited development, falling off unnoticed to the right and left:§—

That a principle of internal and progressive growth, inherent in the human race, regulates the successive rise and predominance of nations, as well as the births of the great men who influence their destiny

* As exemplified in the development of the Imagination or the Youth of the Universal Man in the nationality of Greece, as preceded by the long interval succeeding the decadence of the Egyptian and Assyrian Empires,—and in the development of the Reason, or the Manhood of the Universal Man, in the nationality of modern Europe, as preceded by the long interval succeeding the decadence of the Roman Empire.

† As in the state of society described in the Homeric poems, foreshadowing the glories of the later Greece—and in that of Europe under Alfred and Charlemagne. So too in the case of Roger Bacon's anticipations of modern science, in that of the Lollard movement, religious and political, at the close of the fourteenth century, &c. Brahma, on a certain occasion, opened his mouth, and the whole future creation was seen within it.

‡ These nations have been so predisposed and associated that the history of the more prominent, taken from the few years of their greatness, exhibits the continuous development of the Universal Man,—the periods before and after those few years answering to those of the Individual, before entering and after quitting the scene of public life—childhood and decay. Nations that have outlived their greatness lie sleeping like foam on the tideless ocean of the past, long ages after the topmast of the ark of human progress has sunk below the horizon.

§ As in the case of individuals in private families.

and that of mankind in general,* and the supply of distinct predispositions to the several walks or professions of life through successive generations:—That the average rate of intellectual and moral power rises in each generation along with the progress of civilization, so that each individual shares to a certain degree without effort or special culture in the higher moral or intellectual vigour of the community,†—And that the later a nation branches off from the parent stock, the longer for the most part is the process, and the loftier the ultimate result of its development:‡—

That every primary and progressive nation has a peculiar thought, principle, or tendency, and a point of highest or ultimate attainment, by which, severally, its rank and position in the history of the world are determined,§—That nations are tenacious of their

* Every one must have noticed how completely the great men of a nation synchronise with the period of its greatest power and glory. The alternate gushes and stagnation of intellect observable in the history of nations must be dependent on this principle.

† Analogously to this, we find that in some species of dogs the acquired intelligence of the parent forms the vantage-ground from which that of the young commences.

‡ We have examples of this in the Egyptian and Phœnician branches of the race of Ham, in the Jewish branch of the Shemite family, in the Dorian and Ionian branches of the Pelasgi, in the Roman branch of the great Latin or Italian family, and generally, in the Medo-Persian as contrasted with the Hindoo race, &c.—This too is often observable in the great historical families of Europe.

§ We must beware of stopping short of the ultimate tendency of such nations, in our admiration of the dazzling brilliancy frequently displayed by them in the stage of development immediately below that ultimate tendency. While fresh from Schiller and Goethe, Handel and Mozart, Hess and Cornelius, we might hesitate in admitting Reason and Criticism to be the ultimate tendency of Germany—yet so

peculiar principles in proportion to the purity of their blood,* and attain to higher general development in proportion to its intermixture,†—And that the greatest and most progressive nations are produced by the intermixture of those in which the opposing tendencies of Imagination and Reason are most strongly developed :—

That the life and vigour of each successive stage or element in the development of a nation depends (as in the Individual Man) on the full, uncurtailed, and healthy development of all the preceding,‡—And that the longer the period of independent development prior to intermixture, the greater is the ultimate

it is. A very interesting parallel might be traced between the National and the Individual German, between the effervescence of the Imagination that distinguished Germany in the twelfth and thirteenth century, and that which takes place in every young German's mind between the ages of eighteen and twenty-five.

* Even when nations have been absorbed into more powerful ones, to the loss of their primitive language and characteristics, their peculiar original tendency is frequently still perpetuated, occasioning modifications of character inexplicable apart from this consideration.

† For many illustrations of the fact that mixed races, the progeny of distinct branches of the same species, exceed in vigour and in rapidity of multiplication the parent races from which they are produced, see Dr. Prichard's 'Physical History of Mankind,' book ii, chap. i. The giant race produced by the intermarriage of the Cainites and Sethites, would appear to be a case in point in very ancient times. That this vigour is not merely physical but intellectual, may be illustrated by comparison of the mixed with the purer nations of Europe.—greatly to the disadvantage of the latter. It would be interesting to establish the laws of proportional development, physical, intellectual, and moral, resulting from the different intermarriages of Hamite, Shemite, and Japhetan, or Indo-European.

‡ In China, for instance, the Imagination being almost entirely wanting, the result is a stunted Reason.

vigour and endurance,* while premature intermixture induces premature development and decline :†—

That Imagination and Reason being alike from God, and their equal development and antagonism prerequisite to perfection, Truth must lie at the point of intersection or compromise, and the nation rank highest of all, intellectually, in which the balance is most equal :‡—

That the principal forms of religion and government which have hitherto obtained among mankind, answer (in the abstract) to the several stages of development in the Individual Man, as classed in the preceding Analysis, and bear rank accordingly,—

Theocracy and Despotism, Mysticism (including Shamanism and Buddhism), Judaism, and Islamism, corresponding to his Childhood, and the rule of Spirit over Sense, absolutely and irrespectively (so to speak) of Intellect ;

Brahminism,§ Catholicism,|| and Monarchy, to his Youth, and the rule of Spirit over Sense through Imagination, exclusively (so to speak) of Reason ;

* As in Great Britain, France, and the feudal kingdoms of Europe.

† As witnessed in the Visigothic kingdom of Spain, and in the Italian republics, where, instead of a long and invigorating struggle between town and country, the Lombard nobles settled in the towns and mingled with the Latin or Italian race.

‡ In illustration of this see the Chart of Human Nature, *frontispiece*.

§ For the definition of Brahminism, and its antithesis Magianism, *vide infra*, pp. 49, 52.

|| I use the word in its simple meaning, as the antithesis to Protestantism—disowning either as exclusively applicable to the Church of England.

Magianism, Protestantism, and Democracy, to his Manhood, and the rule of Spirit over Sense through Reason, exclusively (so to speak) of Imagination ;

Christianity* and Constitutional Government, to his Maturity, and the rule of Spirit over Sense through Imagination and Reason, duly balanced and in antagonism,—

each of these results being involved in the ultimate tendency of some one or more of the great nations that have influenced the world, or in their intermixture:†—

That, finally, the Universal and National are equally bounden with the Individual Man, to the observance of the Moral Law,‡—And that obedience and disobedience are visited by temporal rewards and punishments,§ in virtue of the distinction between Individuals, who have souls reserved for judgment in a future state, and Communities which, as such, have none.

The history of the world accordingly, (combining the

* In its pure essence. *Vide infra*, p. 64.

† Theocracy, &c., as will be seen, in the Hamite and Shemite races ; Brahminism, Catholicism, and Monarchy in what I have termed the Hindoo or Classic race ; Magianism, Protestantism, or Democracy in the Medo-Persian or Teutonic,—Christianity and Constitutional Government in (*par excellence* and by approximation) the Anglo-Norman English. See also the Chart of Human Nature, *frontispiece*.

‡ This is, or ought to be, the fundamental rule of Christian politics, striking at the root of the doctrine usually styled 'of Expediency.'

§ Illustrated by every page of past history, and probably to receive yet further illustration from the results of Europe's acquiescence in the partition of Poland.

past and the future, as revealed in outline by prophecy,) falls naturally into three grand Dispensations, the Antediluvian, Postdiluvian,* and the Christian, in the prospective sense of the expression,—each Dispensation internally resulting from, and externally distinguished by the peculiar development of one of the three constituent elements of human nature, Sense, Intellect and Spirit—the three periods being headed, respectively, by Adam, Noah, and Our Saviour.

I. The First, or Antediluvian Dispensation, headed by Adam, may be looked upon as the Childhood of Man,—characterised by the peculiar development of Sense, or his animal nature, in close approximation with Spirit, or the moral principle—his Imagination and Reason intervening only in the degree of expansion which they exhibit in the correspondent age of the Individual Man.

The intercourse of Adam and Eve with God in Paradise, and the occasion of the Fall, confirm this view of human infancy,† and it may perhaps be found good, as a

* Extending to the close of the present *Αἰών*, or Dispensation—still, it will be remembered, the “times of the Gentiles.”

† I conceive that Adam and Eve were created pure and innocent, and with the elements of their Intellectual being in perfect harmony—but in the germ merely—in the lowest grade of development—in all respects resembling children. The temptation by the apple, (which appeared to them “good for food, pleasant to the eyes, and to be desired to make one wise,”) as recorded in Scripture, thus becomes quite natural. They were permitted to fall, apparently, in consideration of the greater blessings in store for them and for human nature through their redemption from that Fall by Christ. Satan’s malice thus recoiled against himself. Imagination and Reason, the essential elements of their being, could only have become developed through Antagonism, the result of the dislocation of the primeval harmony through Sin.

general rule, that temporal sanctions, miracles, and the personal interposition of the Deity vary in proportion to intellectual capacity,—in other words, that the Almighty withdraws himself from the sense and personal cognisance of man in proportion to the development of those higher or abstractive powers which enable him to realise his existence and attributes by rational inference.*

The government of the Antediluvian world would seem to have been neither Monarchical nor Patriarchal, in the proper sense of the term, but rather Theocratical; every one did as it seemed right in his own eyes, and from the example of Cain and Abel, each man appears to have approached the Deity by sacrifice, a priest to himself, without any earthly mediator.†

* Observe the decreasing familiarity in the manifestations of God to his servants, as recorded in the Old Testament, from the time of Adam, Cain, and Abel, till the delivery of the Law and Moses' vision of the Lord on Mount Sinai—and from thence till the intercourse of the Jews with Persia and the cessation of prophecy, c. 400 B.C. And again, the gradual withdrawal of the miraculous gifts, or Objective manifestation of the Holy Spirit, from the Church, since the time of the Apostles. Our Saviour himself would appear to sanction this rule in the speech of Abraham to Dives in the parable, "They have Moses and the prophets; let them hear them." If my inference be correct, the test of the true Church at the present day is the absence of miraculous attestation; and this appears to me one of the strongest arguments in favour of the Church of England. "Lying wonders," it may be remarked, are specially foretold by S. Paul as the mark of the "falling away," the Apostacy in the latter times. That miracles might take place even now, under peculiar circumstances, as among nations in a state of intellectual infancy, &c., is not inconsistent with the above supposition.

† Had the patriarchal principle then obtained, Adam, the parent of Abel, would have offered sacrifice as his Mediator. Paradise, it may be observed, would seem to have been preserved, with the visible Shekinah, as a type and remembrance of heaven to man, till the Deluge.

The sacrifices of Cain and Abel, and the murder of Abel by Cain, mark the tendencies of the two elements, Sense and Spirit, and their antagonism from the first.

The two great families of the Antediluvian world,

1. The Cainites—a race irreligious, active and progressive, the first to rise to dominion and civilization, the first builders of cities, inventors of the mechanical arts, music,* &c.,—And,
2. The Sethites, or “Sons of God”—a race religious, contemplative, dwellers apart in the mountains, and slow to rise to civilization,

typify, similarly and respectively, Sense dominant over Spirit, and Spirit dominant over Sense.

The union of the “Sons of God” with the “Daughters of Men,” or of the Sensual Cainites, occasioned and betokened the gradual succumbing of Spirit to Sense, and the result was a Giant race—gigantic probably in strength and stature, and unquestionably so in crime—a Sensuality more brutal and universal than has ever since existed, and coupled too, there is reason to believe, with views of Dogmatic or Spiritual Truth so clear and precise as to enhance its abomination.†

The world was destroyed by water—eight persons,

* *Gen. iv. 21.*—It is remarkable that Music should be thus noted as the offspring of the Cainite or Sensual line of the Antediluvian world, as distinguished from the Spiritual line of Seth. *Vide note, infra, p. 81.*

† Inferrible from the fact that Spirit and Sense were then in close approximation, no Idolatry intervening. The most sensual, degraded, and least intellectual tribes of Northern Asia and America, have purer notions of a Spiritual deity than were possessed of old by the worshippers of Jupiter and Juno under Pericles.

Noah and his family, being preserved in the Ark, to re-people the earth, thus cleansed and rebaptized.*

II, The Second, or Postdiluvian Dispensation, headed by Noah, may be described as the Youth and Manhood of Man, beginning life anew, but from a higher level, and characterised by the peculiar development of Intellect, in its distinguishing faculties, Imagination and Reason—Sense still struggling and occasionally dominant, but in comparative subjection, and Spirit yet further developed, but imperfectly, her full supremacy being reserved for futurity.

The three sons of Noah, Ham, Japhet and Shem, represent the three elements of human nature as developed chiefly, since the Deluge, in their respective progeny. Ham, however, offers but a feeble image of the Antediluvian Cainites, and Shem is as yet only expectant of his

* I have used this expression, 'rebaptized,' in consequence of the analogy or parallelism existing between the history of the Universal and that of the Individual Man—an analogy sanctioned by Holy Writ. The world before the Flood answers to man as the child of hell, or in a state of perdition—the world since, to man as the child of heaven, or in a state of salvation. The Deluge figures the eternal death of the former world, the baptismal birth of the latter; but this new world, after the brief holiness of its childhood, falls into sin—its early impressions of godliness die away—it seeks after happiness and truth, not in God, but in Sense, Imagination, and Reason, the beggarly elements of its own being, till after finding that all is vanity, Spirit once more asserts itself in the mission of Jesus Christ, and the strong man bows himself and becomes again as a little child—again to go through his phases of youth and manhood, first as an Imaginative, then as a Reasoning Christian—after which the balance rights itself so far as the constitution of humanity permits, till Death comes at last, *æt.* 70, and Judgment after it. But all this is anticipative and premature. See the chart of Parallelism between the Individual, National and Universal Man, *infra*, p. 92.

glory. Japhet therefore stands forth as the ruling monarch of the hour, of the "times of the Gentiles," under which we live.

This Postdiluvian Dispensation falls, accordingly, into two distinct periods or cycles of development, the First exhibiting the development of Sense and Spirit, in close approximation, together with the first dawns of Intellect, in the posterity of Ham and Shem—the Second, the development of Intellect, in its two departments of Imagination and Reason, in the posterity of Japhet.*

First Period—Ham and Shem.

1. Like the Cainites before the Flood, the children of Ham were the first after it to disperse themselves over the earth, to build cities, to wage aggressive warfare, to improve the arts and sciences, to rise in short to civilization,—while, at a very early period, several of their branches became so corrupt as to draw down the visible vengeance of God.†

* I believe that the great outlines of Ethnology, or the genealogy of nations, are so far determined that (with the exception of my deriving the aborigines of Europe, Asia, &c., from Ham) no one will question them as laid down in the following pages. Nevertheless I would remark, that, however interesting this predisposition of races, my argument is not an ethnological but a metaphysical one, and that it matters little, so far as it is concerned, whether the Germans (for example) are descended from Ham or Japhet, so long as their peculiar intellectual character and position in the history of the world are recognised.

† *E. g.* the Cities of the Plain, the Canaanites as a nation, the Egyptians, &c. But there are glimpses of a race yet anterior to these, the Avim, Emim, Zamzummim, Horim—respectively extirpated by God through the medium of the Hamite Capthorim (or Philistines), and the Moabites, Ammonites, and Edomites, sons of Shem—and the

2. In like manner, the Shemites, at first a holy and religious people, the Sethites of the early Postdiluvian world, gradually mingled with their Hamite brethren, battled with and succumbed to them, although less irrecoverably than their predecessors.

History dawns upon us with the assembly of the whole human race, speaking as yet the same language, on the plain of Shinar, and engaged in an attempt to perpetuate their national unity by building the city and tower of Babel,—with the interposition of the Deity to defeat their purpose, the consequent confusion of tongues and the dispersion,—and with the conquests of Nimrod, the Hamite, over Asshur, the Shemite, as darkly intimated in Scripture,* and in the traditions in profane story of the war between Titan and Cronus, (Ham and Shem,) in which the latter was subdued—evidently referential to the same primeval struggle.†

Anakim, who were still flourishing at the period of the Israelitish conquest, and of whom Goliath of Gath and his brethren may have been descendants. These races are spoken of as giants, and were it not that the book of Genesis is so explicit in declaring the total destruction of the human race with the exception of Noah and his family, one would have supposed them a remnant of the Antediluvians. It is singular, too, that there is no enumeration of these tribes in the genealogy of the descendants of Noah, *Gen. x.*^a Assuming them to be descendants of Noah, the longer chronology of the Septuagint, of the Samaritan version, and Josephus, becomes indispensable in order to allow them time to grow into nations and corrupt themselves between the Deluge and the date of their extirpation.

* *Genesis*, x. 11.

† See the extracts from the Sibylline Oracles in Mr. Cory's 'Ancient Fragments,' p. 52, and his introduction to that work.

^a The history of outcast or subject tribes or nations, remnants of early greatness, would be a very interesting subject of investigation.

Out of this chaos emerges the colossal empire of Assyria and Babylon—monarchies alternately subject, frequently united—and dominant over the whole of Central and Western Asia for nearly a thousand years,—inhabited perhaps by adjacent populations of Hamite and Shemite origin, but chiefly, it would appear, of the latter.—sunk however, latterly, in luxury and sensuality, although capable of amendment as late as the ninth century B. C., when the prophet Jonah was sent to preach repentance to Nineveh. Zabianism, or the adoration of the heavenly bodies and starry influences, seems to have been the early superstition of the Shemite race, though they afterwards sank into gross idolatry.

Colonies, meanwhile, had occupied the remoter districts of the four continents in the earliest ages—immediately, in all probability, after the dispersion. Arabia, peopled by the children of Shem, rose to civilization and greatness under her Hamyarite sovereigns, the Kings and Queens of Sheba and the South,—worshippers of the true God, apparently, as late as the time of Solomon. The Aborigines, on the contrary, of Europe, Asia, Africa and America, Australia and Polynesia, seem to have been a race of more rapid propagation and earlier migration, distinct alike from the children of Shem and of Japhet,* the latter of whom have dispossessed and subjected them

* Nations in which Spirit is predominant would seem to be more stationary and less prolific, and those in which Sense is predominant to be less stationary and more prolific—those in which Intellect is duly developed maintaining the medium. Sensual nations seem, however, to exhaust themselves, diminish, and die out—as we see in the case of the ancient Egyptians, Phœnicians, Carthaginians, &c., and in the American tribes throughout the New World.

wherever they have come into contact. From the comparison of languages and manners, these appear to be Hamite;* their intellectual powers are limited in comparison with the other two families of man;† their religion is Shamanism, a corruption, apparently, of the primitive Antediluvian worship, now degenerated into a rude

* I infer this, *inter alia*, from the affinity of the Finnish language with the American tongues, with the Tartar and Chinese, and the aboriginal languages of the South of India, on the one side—and on the other with the Basque—the Basque bearing close affinity to the Coptic, or ancient Egyptian—Egypt being confessedly the ‘land of Ham’—and all the African languages allying themselves to and ranking under that of Egypt. My principal authority for these affinities is the invaluable ‘Physical History of Mankind,’ by Dr. Prichard. And Dr. Latham, moreover, has recently shown that the American languages, though polysynthetic by composition, are in reality monosyllabic when reduced to their simple elements, and ally themselves with the Chinese and other monosyllabic languages of Central and Eastern Asia, the Esquimaux forming the link of connection,—that all the languages of the North of America, Asia, and Europe, from the Esquimaux to that of Lapland and Finland, are one in origin,—that the Polynesian languages belong to the same monosyllabic family,—that, of the black race, not negroes, inhabiting New Guinea, Australia, and Van Diemen’s Land, one branch, the natives of the Andaman islands, speak a language so closely resembling the speech of Central N. America, that twenty-two words, out of forty-eight that were compared, were identical,—and finally, that the languages of the Caucasus have affinities with the same monosyllabic family, the Georgian with the Chinese, and Circassian with that of Thibet. There are also many most interesting correspondences of manners, religion, &c., which confirm my belief that all these nations are of common and Hamite origin.

† Even the ancient Egyptians may be cited in proof of this. And in modern times compare the Turk, the Georgian, or Circassian, with the Greek, Persian, or Armenian, and what a difference between their respective intelligence! And yet Turk, Georgian, and Circassian are no-wise inferior in physical development to their more intellectual neighbours. Physical development, therefore, will not of itself confer intellectual superiority.

adoration of the powers of Nature, coupled with a faith in fetiches, talismans and magical rites,* and in many instances with human sacrifices,† and yet accompanied frequently, as presumable of the apostate Antediluvians, by loftier and more spiritual notions of a Deity than (naturally) exist among nations of the Japhetan race, where Imagination, the mother of Idolatry, intervenes in full development between Spirit and Matter. The highest intellectual and moral elevation of which this branch of the descendants of Noah is inherently susceptible, would appear to be exhibited in the absolute, or patriarchal government of China, in the civilization of the Chinese, extending over four hundred millions of the human race, and in Mysticism, the legitimate and loftiest development of Shamanism—a system based on the eternal hostility and antagonism of Spirit and Matter—on the essential divinity of Spirit, as a particle emanated from God, and its consequent absolute purity—on the independent origin of Matter; and consequently of the human body, distinct

— * All are familiar with the sorcerers of Egypt, and their discomfiture by Moses. But I have little doubt that the magic everywhere prevalent, even among the Japhetan and Shemite nations, was derived from the conquered Hamites,—that the witch of Endor, for instance, the wizards of Thessaly, the augurs of Etruria, and even the unfortunates done to death in more recent times among ourselves, were lineal descendants (so to speak) of the Hamite aborigines. The Finlanders of the North of Europe are still redoubted for their powers of magic—and the best sorcerers of the East are the Maugrabys of North Africa—of Berber or Hamite race, though now speaking Arabic.

† There seems reason to believe that human sacrifices originated with the aboriginal Hamite race, and were perpetuated and by degrees adopted into their own worship by the conquering nations wherever they settled—as in India, Mexico, Greece, Celtic Gaul, and Britain, &c. The voluntary immolation of widows among the Hindoos and the ancient Scandinavians stands on a distinct and nobler principle.

from God, and its consequent absolute impurity—on the identification of Moral Evil exclusively with Matter, and the transfer of sin, guilt and responsibility accordingly from the Soul to the Body—on the belief that the knowledge of truth is to be obtained by Intuition only, in jealous exclusion of Intellect—and that Absorption into the Deity by abstraction of Spirit from its prison-house the flesh, and utter annihilation of the separate will, consciousness and identity, in such reunion, is within the power of every man to attain, and the *summum bonum* of existence,—while it must be observed, that, although peculiarly, as it appears to me, the heritage of the Hamite race, or, at least, the legitimate offspring of their principles, this higher development of Shamanism into Mysticism is principally due to the intellect of the race of Japhet—that, after surviving the Japhetan conquest in each country where it originally flourished, it continued to co-exist everywhere along with the more recent mythological Idolatries, preserved in Mysteries, and everywhere dissentient and at war with the established faith—everywhere in the result to impregnate them with itself, or to be developed, in more or less fulness, into a hostile system,—as we see exemplified in the Buddhism of India,*

* As opposed to the Brahminism of the conquering Hindoos. The Samanæi, (Shamans,) Pramnæ, Germanes and Gymnosophists, of Megasthenes, Clitarchus, &c., are evidently the Indian Buddhists as contrasted with the Brahmins—the rival sects exhibiting in the description of the Greek writers a precise parallel with the Fathers of the Desert and the Mendicant orders of early Christendom on the one side, and the Catholic hierarchy on the other. The problem for Indian antiquaries and for the historian of religion, would appear to be this:—

1 To ascertain, by approximation from the most distant corners

Thibet, and China,* in the Magianism of Per-

of the earth to the common source and centre, the original (corrupted) creed of mankind, as current at the time of the dispersion of nations ;^a

2. To define the religion of the aboriginal population of India anterior to the Hindoo conquest, and ascertain the extent to which it has insinuated itself into Brahminism, and whether the bloodier rites, the worship of Kali, Juggernaut, &c., and that of Siva, do not belong to that religion ;

3. To establish the essential principles of Brahminism as distinguished from those of the Aborigines and of Buddhism—and the process and extent by and to which the Mystical ideas brought originally from Arian^a developed themselves in Brahminism *prior* to the great reform of Mysticism by Buddha, c. B.C. 500 ;

4. To ascertain the nature and extent of that reform—the new development of mystic ideas by Buddha, and its connection with the reforms by Tao-ssee and Lao-tseu in China, by Zoroaster in Persia, and Pythagoras in Greece,^b all nearly contemporary ;

And 5., To trace the history of the great war between Brahminism and Buddhism in India from B.C. 500 to the present time—showing, *inter alia*, the advantage possessed by Buddhism in the conflict, from the (inconsistent) profession by Brahminism of many of its peculiar principles, whether independently developed from the common Shamanistic source, or incautiously imbibed from it—and paralleling this war with the similar religious struggle between the same opposing principles in Greece, Christendom, &c.

The history of the struggle of Brahminism and Buddhism in India is as interesting in relation to the Ecclesiastical politics of Europe, as that of the Spartans and Athenians in the Peloponnesian War is in relation to the Civil.

* The only Chinese word for a priest is Schaman—Shamanism was their earliest religion ; it was successively expanded and reformed by Tao-ssee and Lao-tseu, and lastly Buddhism was introduced from India. All these distinct sects still subsist, and must not be confounded with that of Confucius, whose teaching was purely moral and intellectual—grounded, not on duty to an immaterial deity, but on the relative obligations of society. The primitive religion of Japan re-

^a The doctrines of emanation by irradiation, of transmigration, and re-absorption, common to the Egyptian, Hindoo, Medo-Persian, Greek, and Celtic religions, would seem to have been articles of this creed. The doctrine

of Purgatory is closely connected with them.

^b The two first syllables of the name of Pythagoras bear a singular (but probably accidental) resemblance to that of Buddha.

sia,* the schools of Pythagoras, Plato, and Alexandria, in Greece,† the Cabbalism of the Jews,‡ the Fakirism and Sooffeeism of Islam,§ the Gnosticism, Manicheism, &c., of early Christendom,|| the Asceticism and Monachism of Catholic—the Pietism of Protestant—and the Methodism of Anglican Christianity,¶—while the Essenes and Therapeutæ of the Jews,** the Yoghies of the Hindoos, the Cynics among the Greeks, the Dancing and Howling Dervises among the Mahometans, the Flagellants, Dancers, Ranters, Quakers, Shakers, Jumpers, and

sembled that of China, but its civil and religious government exhibit very distinct and singularly interesting phenomena. Buddhism was introduced thither in the sixth century, and maintained a long conflict with the Sintoo faith, the state religion. Thibet was spiritually colonized from India, and the hierarchy of the Lamas established, in the seventh century of the Christian era, and Buddhism has been carried out more consistently there than elsewhere.

* A most richly imaginative system, but based on the opposition of Spirit and Matter, and intolerant of idolatry. It seems to have received its last development, by the later Zoroaster, c. B.C. 500, nearly contemporary with that of the Indian Buddha.

† Deeply imbued with Magian or Medo-Persian principles, and hostile to the vulgar mythology.

‡ The Cabbalism was a system founded on Magianism, brought (in its elements) from Babylon after the Captivity, and developed under the influence of the Platonic school of Alexandria, Philo Judæus, &c. It had considerable influence in Europe in the fifteenth century.

§ Founded on the Platonic philosophy.

|| Founded on Magianism and Cabbalism. A most rich and picturesque system. Revived in the thirteenth century, and traceable till the fifteenth, and even since.

¶ All closely parallel in principle and development.

** The Essenes and Therapeutæ seem to have been simply Shamanistic hermits, resembling the Fathers of the Desert of early Christendom. The Essenes dwelt near the Dead Sea, the Therapeutæ in the desert of Nitria in Egypt. Numbers of them would appear to have become Christian, and it was from them that the spirit of Mysticism passed into Catholicism.

similar sects among ourselves,* and the magic, magnetic clairvoyance, and kindred occult science, familiar to the ancients and to the East, and never wholly abandoned even in Christian Europe,† may be regarded as remnants of the aboriginal Shamanism, or revivals in a kindred spirit at distant intervals.‡—Mysticism has the great and peculiar merit of asserting the Unity and Spirituality of God, and opposing Idolatry, but there its praise must cease; reduced to its simple essence, detachedly from the various creeds with which it has associated itself—stripped of the delusive grace with which the Imagination of the race of Japhet has invested it—and legitimately and sternly carried out, as we find it in the philosophy and practice of the East—it reverses the true relations of God and Man; it proclaims the self-sufficiency of the Will and the essential Deity of the Individual—it denies Original Sin and spurns a Mediator, whether on earth or heaven—it places man face to face with his Maker, not as a suppliant but as a God above God, proudly compelling Him to his will—it establishes a stage of Perfection, in which,

* Many other mystical sects, closely resembling these, might be enumerated, as existing in Russia, India, among the Jews, &c. The elder Quaker writers, indeed, rise above the level of the sects associated with them in the text, and frequently exhibit much learning in praising ignorance.

† A subject requiring deep, dispassionate, and candid investigation.

‡ Shamanism would appear to answer to the Barbarism—Mysticism to the Scythism—and Brahminism to the Ionism of the very curious fragment of Epiphanius, printed by Mr. Cory in his 'Ancient Fragments,' p. 53. Seruch, of the race of Japhet, was, according to this writer and Cedrenus, the founder of Ionism or Idolatry, the faith of Greece as well as Hindostan—the Persian race were Scythic, and Magianism was in fact a reform, or idealisation, of Shamanism. Hence the wars between Greece and Persia. And the struggle continues to the present day in Christianity.

the Spirit being victorious and the Sense crushed, the outward acts of the flesh become indifferent, and Sense may be indulged without infringement of Spiritual impeccability; and finally, in the result—in the reaction of the Subjective against the Objective, of the Inner against the Outward world, and the total annihilation of the latter—the Deity being absorbed into the Individual, instead of the Individual into the Deity—it degenerates into pure Atheism, and is a type, if not the very spirit of Antichrist. I do not say this lightly.* There is no faith at once so near and so remote from the truth as Mysticism. It is the devil's own religion—Satan officiates at its altar, robed as an angel of light and praising God. Like a subtle vapour, it insinuates itself into and contaminates every creed; its assertion of the Divine Unity recommended it to Persia, Judea, Mahometanism, and Protestant Europe—its misty dreaminess to India and Catholic Christendom; it is a sea of delusion in which Imagination and Reason float entranced; it spreads far and wide beneath every faith, like the rock that supports the pyramids, and like it, hollow—pierced with tombs, full of all uncleanness.

* The essential marks of Antichrist are—denial that Jesus Christ is come in the flesh (1 *John*, iv. 5), denial of the Father and the Son (*ibid.* ii. 22), and self-deification (2 *Thess.* ii. 4). Neither Catholicism nor Protestantism are guilty of these enormities—neither, consequently, is Antichrist; but they are involved in the development of Mysticism, which was “already in the world” (in the principles which gave birth to the early Gnostic sects), when S. John and S. Paul wrote their epistles and the Apocalypse. In so far then as Catholicism and Protestantism partake of Mysticism, they are Antichristian; and asceticism, the forbidding of marriage, &c., being notoriously mystic tenets—foretold, in fact, by S. Paul himself as attributes of the ‘Man of Sin’—are no elements of pure Christianity.

But the most important of the Hamite nations, as exhibiting, on a groundwork of Sense, a partial anticipation of Intellect, so as to form a link between the First and Second Periods of the Postdiluvian world—were the Egyptians and Phœnicians. Mythology and Idolatry, the religion of the Imagination, make their first appearance in the temples of Egypt. It would appear, indeed, that at a very early period, the Egyptians, Hindoos, and Medo-Persian race—though distinct in language and origin, the two latter being of the race of Japhet, and the parents (as we shall see) of the Second Period—were living in neighbourhood and association in a district to the North of Persia and India, where they adopted many opinions and usages in common, and from whence they migrated, latest perhaps of all the great early nations—the Medo-Persians, it would seem, first—the Egyptians and Hindoos at a subsequent period—to the countries where their descendants in the direct line now live.* The mi-

* The independent traditions of the Hindoo and Medo-Persian races bring them respectively from a district to the north-west of India—according to the Zend-Avesta, from Sogdiana. The Hindoo and Medo-Persian creeds differ widely now, but their languages are closely allied, and they called themselves originally by the same name, Arian or Aryans. There can be no doubt of their common origin.—The language of the Egyptians, on the other hand, differs entirely from those of the Hindoos and Medo-Persians, but the identity of many of their religious doctrines and social arrangements with those of the Hindoos is unaccountable except on the supposition of common origin and prolonged association. This Dr. Prichard himself remarks. And if so, where could this association have taken place? It may be startling to say—probably in the neighbourhood of Sogdiana and of the Caspian,—and yet such, I have little doubt, was the fact. It becomes less extraordinary when we recollect that Hindostan and Africa had both been fully peopled before the arrival of the Hindoos and Egyptians, who were respectively the last to arrive in those respective countries—a

gration of the Medo-Persians would appear to have been a secession on religious grounds, in consequence of the idolatrous result to which the religious system which the three races held in common was tending;* this system was developed still further by the Hindoos and Egyptians who remained behind, and was carried by them into India and Africa,† where it received its final modification, in accordance with the peculiar intellectual tendencies of the respective nations, in India as a comparatively refined and

proof that both nations were very late in migrating from their original settlements. The Egyptians arrived moreover from the North, as is proved by the slowness with which their civilization ascended the Nile,—and it has sometimes occurred to me, whether the Egyptians of Colchis, mentioned by Herodotus, could have been a handful of the nation left behind during their migration.^a The Siah Posh, of the mountains near the Hindoo Khoosh—a fair-complexioned, blue-eyed race, presenting all the characteristics of the Germanic family, but speaking a dialect closely connected with the most ancient Sanscrit, are unquestionably a relic of this sort—a jet of foam tossed off into the rocks, as the wave of Hindoo migration dashed past them, down into Hindostan.^b

* This is purely a conjecture, based, first, upon consideration of the points of religious sympathy and distaste between them and the Hindoos—and, secondly, upon their known character in later times.

† The Egyptians seem to have been settled in Egypt at least as early as B.C. 2500. The Hindoo invasion of India took place about B.C. 1500.

^a These Colchians are, however, conjectured by Mr. Cooley to have been of Hindoo origin—Sints or Sigynnæ—of the race so widely spread even in the time of the Greeks between the Indus and the Danube, and still found everywhere in Europe as Zingari or Gypsies. (*Hist. of Maritime and Inland Discovery*, tom. i. p. 84.)—The language of the Gypsies is unquestionably a dialect of Hindostani. At the same time there is a curious resemblance between their

national name Romi, and the name *par-excellence* of the ancient Egyptians, Pi-romi, men.

^b The Chinese would appear to have been a fourth in this company of nations. Their own traditions assert their originality and self-development from the first, but can the minute resemblances between Egypt and China be accounted for apart from the presumption of primitive communication?

imaginative, in Egypt as a gross and material Idolatry, coupled with magic and the most degrading animal-worship,—while the simpler faith of the protesting Medo-Persians was gradually developed into a system of extreme beauty and comparative purity—the Magianism mentioned in a former page, and which has been so influential on the philosophy and religion of later days—retaining to the last its abhorrence of Idolatry and a warm sympathy with the Mystic or Shamanistic creed. The religion of the Phœnicians, on the other hand, while readily sympathetic with that of Egypt and India, would appear to have been derived rather from that of Assyria and Babylon, from the neighbourhood of which they seem to have migrated, while a small community, at an early period.*

These three nations, the Chinese, Egyptians, and Phœnicians, were characterised, in common, by a worship grossly material and superstitious—by the practice of divination and magic—by a sensual, luxurious, mean-spirited, and selfish character—by a general deficiency of the higher powers of the mind—by the want of an imaginative literature—by the study, in preference, of abstract and speculative science, in which, however, they made little progress

* They traversed apparently the settlements of the Hamyaritic Arabs, and adopted their language as they passed—the Hebrew, or primitive Arabic, which was subsequently borrowed from them in turn by the descendants of Abraham. There is reason to suppose the settlement of the Carthaginians on the coast of Africa to have been in consequence of the Israelitish conquest of Palestine. Perhaps the allusion in *Gen. x. 18*, “And afterwards were the families of the Canaanites scattered abroad,” may have been a gloss or addition to the ancient text, in reference to this migration.

—and by a marked proficiency in agriculture and in the inferior mechanical arts and manufactures.

Their distinctive peculiarities were, among,

1. The Chinese,

A patriarchal or State despotism—the Emperor high priest, but no established religion, and toleration of all, unless hostile to the State—no recognised priesthood, previous at least to the introduction of Buddhism—no prophets—the State identified with the Emperor, and both the object of political idolatry—filial obedience to absolute paternal authority the basis of morality, public and private, yet the whole history of China a series of seditions, rebellions, and dethronements, and the national character one of falsehood and unmanliness, in consequence of the overstrain;

No nobility or hereditary caste—education and public employment the sole criterion of rank—everything based on the principle of utilitarianism;

A civilization original and peculiar—conventionality and prescription in all things—tedious ceremony, fastidious urbanity, exaggerated refinement—fondness for home, contempt and dislike of foreigners—disrespect for women—one wife only, but many concubines, the wife purchased and a drudge—infanticide common;

A philosophy based on contempt of whatever is not perceptible to sense, and cannot be comprehended by the natural understanding—atheistical, in fact, alike in theory and practice; *

* That of Confucius, the most purely native and indigenous in

A language monosyllabic and poor, and accommodated by the most subtle inflexions of voice to ears of Tartar acuteness—no alphabet, but hieroglyphics, in endless combinations, taking a life-time to master—a literature chiefly philological and critical—a poetry mean and prosaic—romances forbidden by law—an architecture and art peculiar though fantastic, delighting in external glitter, and void of taste—little invention, but an extraordinary power of imitation, and infinite ingenuity, dexterity, industry, and minute diligence—a music monotonous and infantine, cultivated solely by professional performers, whose proficiency is estimated by the loudness of the voice—a science unworthy of the name, although possessed of the first principles of many of the greatest discoveries of modern times,—

Characteristics, in short, of a nation of intellectual babes, ever in motion but without an object, scorning Imagination, of which they are nearly devoid, and idolising Reason, without even suspecting that they have never risen above the lowest step of her ladder :—

2. Among the Egyptians,

A Sacerdotal Despotism—the priests a privileged order, the sole depositaries and interpreters of religion, law, and science—the king (in early times at least) their instrument, and chosen, not out of their own but the warrior tribe ;

Castes universal, as in India ;

Conventionality and prescription in public matters,

China—to be distinguished (as observed in a preceding note) from the Chinese Buddhism and kindred mystical sects.

yet with more variety and cheerfulness, it would seem, in private—fondness for home, contempt and dislike of foreigners—respect, comparatively at least, for women—one wife only, who was treated, apparently, as the equal of the husband;

A philosophy chiefly theological and scientific, and wholly in the hands of the priesthood—the primitive Shamanism, the religion probably of the Aborigines (as in India), coexisting apparently along with it, and even surviving the Christian era and mingling with Christianity;

Their writing three-fold, pure or symbolic hieroglyphics used alphabetically, and a regular alphabet derived from these—no poets or polite literature—a noble but gloomy architecture and sculpture, with especial excellence in the delineation of animals, birds, furniture, &c.—fondness for music both instrumental and vocal, cultivated however solely by professional performers—a science embracing mathematics, geometry, astronomy, and medicine, of higher character than the Chinese, but stopping far short of the Greek, as the Greek does of the later European science,—

Characteristics exhibiting, upon the whole, a tendency, comparatively at least with the other Hamite races, to Imagination:—

And lastly, among

3. The Phœnicians and Carthaginians,

A government originally monarchical, and aristocratical at the period of the fall of Carthage, but constantly verging, in consequence of an active and progressive character, which made them the fathers

of navigation, colonization, and commerce, and rulers of the sea, towards democracy—no distinct order or caste of priests—sacrifice performed by the generals and magistrates of the state—the armies accompanied by seers or prophets—human sacrifices abundant, which had been disused at an early period by the Egyptians, and of which no record exists in Chinese history ;

Rank estimated by wealth ;

Their intellectual culture wholly foreign—their language borrowed from the Shemite race, their alphabet from the Egyptian—their native literature confined to agriculture—their history written by Greeks or in Greek—no poets, orators, or philosophers—an architecture and sculpture, probably borrowed from Egypt, though of its nature we know little—a music, instrumental and vocal—a science of puny growth, valued and cultivated solely as subservient to traffic,—

A national character, in short, exhibiting a decided tendency towards Reason, but like the Chinese, though from a different principle, of stunted or imperfect development.*

The Hamite race was thus everywhere triumphant, and that of Shem driven into the background—in other words, Sense ruled in the high places of the world, and Spiritual truth was rapidly becoming extinct—when God interposed

* The Chinese, Egyptians, and Phœnicians exhibit therefore an anticipation of Imagination and Reason on a groundwork of Sense—but an anticipation merely—Sense being still predominant.

for its preservation by a new revelation to the line of Shem, ever the most capable of abstract conceptions, in the person of Abraham the Chaldean and his posterity,—a race in whom Spirit and Sense seem to have dwelt in close approximation—a race, at first, (dating at least from their departure from Egypt,) of intellectual children—induced by temporal sanctions to a temporal obedience—trained in a ceremonial religion, appealing to the outward senses and sanctioned by stupendous miracles—but gradually rising in Intellect, and in the power of conceiving the immateriality of God, to the level, and indeed far above the level of their Shemite ancestors.*—Among them, at the appointed season, the Second Person of the Trinity became incarnate in the person of Jesus Christ, their King, but rejected by them and as yet uncrowned; He accomplished the redemption of the human race, and ascended into heaven, promising to return in glory, and bequeathing to his followers in the interim the fellowship and comfort of the Holy Spirit, the Third Person of the Trinity, and the rule of Christianity, as enunciated by himself and his Evangelists and Apostles, in its pure, perfect and abstract essence, in the New Testament. The Fall of Jerusalem and the aboli-

* Because hints are given and an outline drawn, afterwards to be filled up, we are apt to consider many doctrines of comparatively recent revelation as known and accepted in the earliest times, as, *e. g.*, the spirituality of God, the doctrine of the Trinity in Unity, &c. Another observation presents itself. Do not all nations similarly situated with the Jews require like them a ceremonial religion? And is an intellectual and critical one, like ours, fitted for their reception? It is remarkable that the Moravians and other mystic sects, who present religion in its lowest phase—the close connection of Spirit and Sense, almost exclusively of Intellect—have had most success in the conversion of savages.

tion of the Jewish polity succeeded, and the Jews have ever since existed as a separate people, scattered among the nations, but unmingling with them, and with their eyes steadily fixed on the future, and will so exist, sealed up (as it were) and reserved, till their restoration, and the final supremacy of Shem or of Spirit, as represented by Our Saviour, in the Third, or emphatically Christian Dispensation, after the "times of the Gentiles" have been fulfilled.

Then too, possibly, among the Shemite races reserved, if we may so conjecture, for future greatness, the Arabs may emerge from their desert, as fresh and young as when a handful of them became the Saracens of the middle ages,—a race reclaimed by Mahomet from a gross mixture of Shamanism, Zabianism and Idolatry to the faith of Islam—a religion honourably distinguished by its assertion of the unity of God and its reprobation of idolatry, but otherwise a compromise between Sense and Spirit in hostility to Intellect, and the latest phase of the great Eastern conflict between those primary elements of human nature.* The Arabs universally embraced it, and the Wahabee reformation, within the last century, in the heart of the peninsula, betokens a strength of moral will resident in

* Many anecdotes, doubtful or false in fact, are true in spirit and are ^{of} equally important to history. Among these must be ranked the account of the burning the Alexandrian library by the Caliph Omar, and the reason he assigned for its destruction. The Koran and the sword, Spirit and Sense, were the stars in the hand of Mahomet. The Koran itself, as Gibbon observes, either creeps along the earth or soars in the clouds—it cannot sustain itself in the pure medium of Intellect. The science of the Saracens in later times was derived from the Greeks, and cultivated in opposition to the spirit of Islamism.

the heart from which it originally issued, not to be disregarded as prophetic of the future.

The Hamite races, in the meanwhile, having run their course, have everywhere yielded to the preeminence, if not the rule, of Shem and Japhet. Egypt has been the "basest of kingdoms" for two thousand years, and the voice of her children is well nigh hushed in her streets—a handful of Copts alone remain; the Phœnicians and Carthaginians have disappeared altogether; China lingers on in second childhood; of the Tartar hordes, the Hun, Mongol and Turk, that have so often overrun and desolated Asia and Europe, the last only has left its memorial, and the Ottoman Empire totters to its fall,—and finally Hungary, the noblest representative of the Tartar family, bows at the gates of Vienna:—while the curse of slavery and subjection seems to pursue the race, with more or less partiality, under every clime—whether in the person of the swart negro of Ashantee, the Red Indian of the prairie, or the fair daughters of Circassia and Georgia in the harems of Constantinople.

Second Period—Japhet.

But it is time to pass to the Second great Period or Cycle of the Postdiluvian Dispensation, "comprehending the development of Intellect, in her two departments of Imagination and Reason, in the posterity of Japhet.

And this announces the birth of Politics and the struggle for Constitutional Government, Civil and Ecclesiastical—the point on which Progression by Antagonism turns in history.

It will appear, I think, from the survey of this period,

That the existing government of a nation, at any period of its history—if generally acquiesced in—is a fair index or revelation of the actual extent and character of its internal development:—

That during the first and second childhoods of nations, they must be governed as children and the insane are—Sense, that is to say, must be controlled by Spirit—not through Intellect, but absolutely—her will law—chastisement the result of disobedience: * —

That government, by the same analogy, tends to the Constitutional in proportion to the development of Intellect, and the approach of the National Man to years of discretion:—

That Despotisms therefore, in general, whether Civil or Ecclesiastical, systematically repress that development:—

That the antagonism thus generated, the efforts of the people to throw off their leading-strings, give progression to the nation, and the result is the gradual emancipation of the subject from the restraints of
 - pupillage, and the subjection of the visible ruling power to the invisible control of Law, and of Rigid Law to the interpretation of Equity—in a word, Liberty:—

That the preservation of liberty, when once attained, and the subsequent progress of the nation, depend principally (as already stated) on the co-equality, or fair average balance, of Imagination and Reason within her Intellectual constitution — generating a

* Absolute Empire, in the strict sense of the expression, is unknown except in the East; European, or at least Teutonic nations tend to it only in so far as Imagination leans towards Sense in their development.

perpetual antagonism and alternate predominance of the two parties which represent them, civilly and ecclesiastically, and a correspondent advance in moral, intellectual and physical development:—

That, as also previously intimated, this co-equality or balance appears to be dependent in great measure on the purity or intermixture of national descent,—the National, like the Individual Man, has his ruling intellectual principle, which developes itself so far, and so far only, as its innate vigour and the moral and physical energy of the race allow; this ruling principle is usually either Imagination or Reason—he carries it out, he attains liberty—but having no internal machinery of antagonism, the balance is no sooner attained than lost,—the scale either relapses or sinks on the other side—he falls back into Despotism, or transgresses into Democracy and Anarchy; Nations, on the contrary, of mixed descent, especially when the parent tribes are distinguished by ruling tendencies, respectively, to Imagination and Reason, inherit the ideas or intellectual principles of both parents; and their physical energy is greater, their morality purer, their intellect brighter and more vigorous, their whole existence healthier, their influence on society in general more beneficial, and their approximation to the Ideal of Humanity as represented in the Manhood of Our Saviour nearer and less imperfect, in exact proportion to the intermixture,—while, at the same time, the degeneracy of such compound nations, after the balance has been destroyed, is correspondently more deplorable and hopeless:—

That, finally, the doctrine of equal aptitude * is as false in its application to nations as to individuals,—that each has its peculiar idiosyncrasy,—that, under the happiest circumstances, Constitutional Government is a plant of slow growth,—but, prematurely forced, it becomes an upas-tree of desolation,—that, in short, a greater curse cannot be inflicted upon a people than the gift of Liberty before they are ripe for its enjoyment.

Such has been the principle of progress under the race of Japhet during the Second Period, or Cycle, of the Postdiluvian Dispensation.

Two vast branches of the Japhetan family—so closely related as originally to have borne the common name of Arii or Arians, but severed in the remotest antiquity, and parted into nations speaking dialects akin either to the Sanscrit or the ancient Zend—have received a bias or predisposition from God, respectively and distinctively, towards Imagination and Reason, and their separate development and subsequent intermixture constitute the history of Civilization during the last thirty centuries.

The Hindoos stand at the head of one branch, the Medo-Persians at the head of the other; to the former branch belong

1. The Lithuanian, Lettish, and ancient Prussian race,
2. The Slavonians,
3. The primitive or Gaelic-speaking Celts, of Ireland and the North of Scotland,
4. The Pelasgian Greeks, including, beside other races, the

* Of Locke and his followers, who deny natural predisposition.

Phrygians,
 Lydians,
 Etruscans,
 Dorians, and
 Ionians,—and lastly,

5. The Romans, with their kindred nations in Italy;
 to the latter, *i. e.* the Medo-Persian,

1. The more recent and Welsh-speaking Celts, or
 Cymri, of Spain, Gaul, ancient Britain, and the
 Lowlands of Scotland,*—and

2. The Germanic or Teutonic race, in their three vast
 divisions of

* Though the Gaelic and Welsh-speaking Celts lived in close neighbourhood, they must be ranked under opposite banners—the former, *i. e.* the Gaelic race, under the Hindoo, the latter, the Welsh, under the Medo-Persian. The Gaelic and Welsh are not dialects, as commonly supposed, but sister languages, distinguished as such before the nations that respectively speak them left the East—and while the Gaelic belongs to the Sanscrit, the Welsh leans towards the Zendish class. The two races differ moreover in character, the Welsh evincing little of the chivalry and reverence which distinguish the Highlanders of Scotland and the Irish, the representatives of the Gaelic family,^a but rather resembling the Lowlanders of the West of Scotland—and (as noticed in the text) it is curious, as illustrating the perpetuation of moral characteristics long after races have lost their original language, that the substratum of population in that district, the hotbed of Whiggism, is also Welsh. It is to a similar cause, probably—the Scandinavian blood of Angus, Aberdeenshire, and generally of the N.E. of the Scottish Lowlands—that we may attribute the predominant tendency to Toryism in those districts. The Welsh Celts, however, though not of the Sanscrit family, were probably the first of the Medo-Persian tribes to descend into Europe, and I have ranked them accordingly.

^a The Irish veneration for the church of Rome and that of the Highlanders for Episcopacy and the divine right of kings, &c., are derived from their Hindoo ancestry. The Irishman has far

closer sympathies with the Slavonian and the Italian, his brethren in descent and language, than with the Teutonic race which has thrust itself between them.

Low or Saxon Germans,
 High Germans, and
 Scandinavians,—including under this title, the
 Goths,
 Vandals,
 Burgundians,
 Lombards, and
 Northmen, or Normans.*

* For this classification of the Indo-European nations by that of their languages, as respectively approximative to the Sanscrit and Zend, see Dr. Prichard's 'Physical History of Man,' *passim*. It may be interesting to add, that three distinct periods are discernible in the peopling of Europe,—first, that of the Aborigines, a Hamite race, or one at least speaking languages akin to those of the Basques and Finlanders, and which occupied the intermediate districts, as proved by the substratum of words common to those languages still existing in the Celtic tongues;^a secondly, that of the Hindoo or Sanscrit nations, enumerated in the text, who poured down on the Aborigines, occupying the plains and driving them into the mountains or the distant coasts, where they subsist still as above enumerated, to wit, the Basque race, and the Finns and Laplanders, and perhaps some of the outcast tribes of Cagots, &c.,—and thirdly, that of the Medo-Persian or Teutonic nations, who, descending like their predecessors from Central Asia, pierced through them like a wedge, driving the Slavonians to the North and the Celts westward into the mountains overhanging the Atlantic. Much the same process has taken place in an opposite direction, in India. The Aborigines were Hamite—their languages bear close affinity with those of the Lapps and Finlanders; then came

^a It has been lately shown that monuments exist in Southern India, precisely similar to the cromlechs commonly attributed to the Celts. This supports what I have frequently conjectured, that those cromlechs are relics, not of the proper Celtic worship, but of the still older superstition of the Aborigines, though encouraged, probably, from political purposes, by the conquerors. I have been informed that cromlechs of the same description exist

in Syria, to the east of the Jordan. A curious feature in the clan-history of the Highlands of Scotland is the existence of several tribes who have been from time immemorial subjects or dependants on more powerful occupiers of the soil,—*e. g.*, the Mac Craws, followers of the Mac Kanziés of Seaforth; the Mac Colls, alleged descendants of Fin Mac Coul, attached to the Stewarts of Appin; and others. It is barely possible that these may be remnants of the Aborigines.

The characteristics of these two families of nations, *as estimated, not from any particular tribe, but generally, by the ultimate tendencies of the more progressive,** may be enumerated as follows:—

I. Among the Hindoos and the branch represented by them,

A bias towards Synthesis or combination, implying the merging of the Individual in the Concrete or National Man—the instinct of Acquiescence or Submission predominant over that of Election or Voluntary Choice—a tendency to Strict or Absolute Law, as distinguished from the Law of Equity,—and a longing for Unity, Perfection, Peace and Repose in everything;

A predominance of the Past over the Present—Reverence, as distinguished from Respect, towards superiors generally—Social Dignity more valued than Personal, and less sensibility to Honour and Shame—a tenderness and regard, sometimes rising towards Chivalry, for the weaker sex, struggling nevertheless with a continual disposition to regard them as an inferior race and the mere servants of

the Hindoos, driving the Aborigines into the mountains of the Dekhan and Ceylon, and opposing Brahminism to (the elder) Buddhism, and the worship of Brahma and Vishnu to that (as I conceive) of Siva and Kali—then the Moguls, and lastly, the Teutonic or Medo-Persian English, who now rule at Ayodhya and Delhi. It is a curious fact that the Sacasena, or Saxons, are described in the ancient Indian records as invading India from Afghanistan centuries before Our Saviour,—the late disastrous invasion of Afghanistan from India was a singular completion of the circle.

* I lay stress on these words, as anticipative of the many exceptions incidental to so extensive a generalisation.

immorality, and to think lightly, or ascetically, of marriage ;

The State the property of One, and the right of rule from God—Monarchy, founded on the priestly character, and feudal Aristocracy—hereditary castes—the people free, but with few or no recognised political rights—the conquered aborigines existing everywhere as serfs—Agriculture held in esteem above Commerce—the Conservative feeling strong—Order the principle of government, Loyalty the response of the subject—a tendency, ultimately, to Centralisation and Absolutism ;

The spirit of Inclusion, of grove and temple-worship—a love of mystery, allegory, and symbolism, inducing Polytheism, Idolatry, and Pantheism in religion and philosophy, with the spirit of recognising, assimilating, and adopting into their own mythology all other religious forms, usages, or superstitions, based on kindred principles ;

Brahminism, either in reality or in spirit—implying Hierarchies, for the most part Hereditary, the Mediators between God and Man, and the Trustees and Interpreters of religious truth—inducing Spiritual Despotism, and the Subordination of the Civil to the Ecclesiastical authority, of the State to the Priesthood,—

A development distinguished throughout by the predominance of the Objective over the Subjective character, of Imagination over Reason,—and by an especial sympathy with the Egyptians and the Sensual race of Ham :—

II. Among the Medo-Persians and the branch represented by them,

A bias towards Analysis or Schism, vindicating the Independence or Freedom, in person and thought, of the Individual, and admitting only of Voluntary Association*—the instinct of Election predominant over that of Acquiescence—a tendency to the Law of Equity, as distinguished from Strict or Absolute Law,† and a longing for Variety, Saliency, War, and Excitement in everything;

A predominance of the Present over the Past‡—Respect, as distinguished from Reverence, towards superiors, generally§—Personal Dignity more valued than Social, and a keen sense of Honour and Shame, Public Opinion omnipotent||—Equality of rights and purity of intercourse between the sexes,¶ with an

* Illustrated by the history of modern Europe and of Protestantism, as contrasted with that of Greece and Rome and Catholicism.

† *E. g.* the Strict Law of the Romans as contrasted with the Equity of the barbaric or Teutonic tribes. The "Law of the Medes and Persians which altereth not," belonged to the later and degenerate period of the Persian Empire, but even that implied the subjection of the monarch to the sovereign authority of Law.

‡ While the Jews (as remarked before) ever look forward to the Future.

§ Reverence, as implying the instinctive awe inspired *ab externo* by station or merit, towering above us,—Respect, the recognition of the claims of station or merit after testing them at the tribunal of our own judgment.

|| The abhorrence of corporal punishment, the law of honour, duelling, &c., spring from habits of thought purely Teutonic. It was not till the Arian Visigoths were converted and the Catholic priesthood obtained the ascendancy, that corporal punishment was introduced in Spain.

¶ Compare the accounts of the Celts and Slavonians on the one

intermediate but transitory period of Chivalry and Romance, and the utmost veneration for marriage;

The State the property of All, and the right of rule from the Nation—Monarchy and Aristocracy—the King the General or Chief elected by his subjects, surrounded by a chivalrous and warlike nobility, founded on the feudal principle and hereditary, but an elective order (in the first instance) rather than a caste—a recognition of inherent Popular Rights and of the principle of Social Progress—Patriotism or the Common Good the inspiration of the noble-hearted—Commerce gradually taking the lead above Agriculture—the whole expanding by degrees into Constitutional Government, tending ultimately to Democracy;

The spirit of Exclusion, a love of worship in the open air*—a jealousy of mystery and reserve—the

hand, and the Teutonic nations on the other, as given by the ancients—remembering at the same time that the first historical glimpse thus afforded of the Celts is after a period of long decline and demoralisation.—I may observe also that the duty of marriage was a fundamental principle of the Brahmins as contrasted with the ascetic tenets of Buddhism.

* The Magian or Medo-Persian worship was originally performed in the open air—the Buddhist in caves—the Brahminical, Mythological, or Idolatrous, in groves or temples. These are characteristic distinctions. In Egypt, where the Idolatrous and Mystical elements were closely united, temple and cave worship long co-existed, and we find the same relation preserved in the temple and cella of the Greek and Roman temples. And the deep cave-like chancels of the mediæval churches represent the Mystical and Brahminical element in Catholicism as clearly as the field-preachings and the chancel-less, barn-like congregation-rooms of the German and Anglo-Saxon Protestants and Presbyterians do the open-air worship of the ancient Medo-Persians. It is in Christianity, in its simple essence as enunciated by Christ and

spirit of simplification, leading to Iconoclasm, or the casting down of idols, whether material or of the imagination, to Unitarianism and Atheism in religion and philosophy, with a spirit of repudiating at once and jealously protesting against the re-introduction of the forms, usages, or superstitions belonging to any religion or form of worship they have once abandoned, and which generally lingers on as a popular mythology ;*

Magianism in name or spirit† — implying (ulti-

his Apostles, that we find the opposition and reconciliation of the two extremes—in the declaration on the one hand, that “God dwelleth not in temples made with hands” (*Acts*, vii. 48 ; xvii. 24), but in the temple of human nature—and on the other, in Our Saviour’s vindication of the holiness and dignity of his “Father’s house”—of which Jehovah Himself had prescribed the model, and which the irreverent Jews had desecrated. Many reflections will here suggest themselves to the reader.

* In the Southern and Catholic countries of Europe, the mythological personages and the festivals of Paganism have been adopted into the popular faith under Christian names ; the Nymphs, Oreads, Satyrs, &c., the Saturnalia, &c., are no longer heard of as such. But in the German countries, the fairies, elves, gnomes, &c., of our Medo-Persian and Teutonic ancestors, still survive as the mythology of the peasantry and of our childhood ; and heathen festivals, ceremonies and usages, &c., Phœnician, Celtic, Roman, and Teutonic, which South of the Alps would have been forthwith absorbed into Christianity, are perpetuated day by day among us as if by rote, in innocent pastime and pure oblivion of their origin and pristine significance.

† By the term Magianism, here employed, I mean the primitive religion of the Medo-Persians as professed by Cyrus, and before its reform or adulteration in the sixth century B.C.—though even in its latter state, as exhibited in the *Zend-Avesta*, it shows pure as snow beside the gloomy and licentious idolatries of the Hindoo nations. But the doctrine of the two independent principles seems to have been current and gaining ground in Persia long before the age of the later Zoroaster—at least the remarkable passage of *Isaiah* xlv. vss. 5 *sqq.*, appears to be a denunciation of it—a warning to the Israelites the more

mately) Elective Hierarchies* and the principle of Private Judgment and Religious Toleration, Jealousy of Spiritual Despotism, and Subordination of the Priesthood to the State, of the Ecclesiastical to the Civil principle,—

A development distinguished throughout by the predominance of the Subjective over the Objective character, of Reason over the Imagination,—and by an especial sympathy with the Jews,† the Spiritual race of Shem and Abraham.‡

These two families (or at least their informing principles) have thrice come into direct collision, and proclaimed before God and Man their mutual hostility,—

striking, as immediately succeeding the prophetic commission to the Lord's anointed, Cyrus. Observe the expressions,—“I am the Lord, and there is none else, there is no God beside me—I form the Light, and create Darkness: I make peace and create evil: I the Lord do all these things—I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all the host have I commanded—for thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain; he formed it to be inhabited; I am the Lord, and there is none else.”—And there are other similar passages in Isaiah. These should be examined with reference, especially, to the more recent doctrines of Gnosticism.

* The Elective principle would appear to have survived even under the later and rigid Magianism; Themistocles was admitted into the order,—it was an exception, but one that Brahminism would never have tolerated.

† Remarkable in the case of the ancient Persians (as contrasted with the Egyptians, Phœnicians, Babylonians, &c.), the modern Germans and the English.

‡ It is almost superfluous to repeat that the harmony of the Intellectual development of Man arises from the due balance and reconciliation of these opposing characteristics, as exemplified in the person and teaching of Our Saviour.

once (if I discern it rightly) in the womb of time, when the Medo-Persian race seceded to their mountains; secondly, when Cyrus, Cambyses, and Xerxes overthrew the idol-temples of Babylon, Egypt, and Greece; thirdly, when Teutonic stood asunder from Roman Europe at the great Protestant Reformation in the sixteenth century. But their warfare has been for the most part occult, internal, and international, as externally revealed (while furnishing the key to their interpretation) by the fluctuations, modifications, and revolutions of history, civil and religious, of philosophy, of literature, of art and science, during the last three thousand years.

Restricting our view, accordingly, to such of the fore-named nations as have taken the lead successively in the march of civilization, we shall find that the history of Japhet, or of Intellect, falls into two distinct periods or subdivisions, the one anterior, the other subsequent to the introduction of Christianity, the former more peculiarly marked by the development of Imagination, the latter by that of Reason, in the Hindoo and Medo-Persian races respectively,—each at the same time exhibiting *in subordination to its ruling and ultimate tendency of Imagination or Reason*, the distinct and separate development and antagonism of the counter principle in a separate nation or group of nations, and the fusion of the two in a third, more powerful and enduring, of mingled blood and language,—these nations or powers being, in the earlier period,

1. Dorian Greece,
 2. Ionian Greece, and
 3. Rome,—
- in the latter,

1. The Papacy,
2. The German or Holy Roman Empire, and
3. Great Britain,—

the first of these two periods answering to the development of the Individual Man, physically and intellectually, under the Law of Nature, the second to the similar but loftier and less imperfect process under the law of Revelation, or Christianity. *

* I beg especial attention to the words in the text printed in *Italics*, as explanatory of my ascribing many of the same characteristics to the Ionians and Romans as to the Medo-Persian or Teutonic race—the characteristics which were predominant in the case of the latter having been subordinate, or partially developed only, in the case of the earlier people. Athens, for instance, the most liberal of the ancient republics, never suspected the iniquity of slavery—never attained to that proud distinction of the modern or Medo-Persian epoch, Representative Government. So too Aristotle and his successors enunciated the true principle of Scientific investigation, the method by Induction, but proceeded no further—its application was reserved for recent times. And not only Pythagoras and Plato, but even Socrates, the nearest prototype of Our Saviour exhibited by the ancient world, while proclaiming to his disciples the Unity and Spirituality of God, advocated the retention of the popular or exoteric worship for the vulgar. The preceding explanation, and the parallelism of Intellectual development among the descendants of Noah, may be rendered more clear by the following table:—

NOAH.						
		HAM.	SHEM.	JAPHET.		
				HINDOO RACE.	M.-PERSIAN RACE.	
Imagination		Egyptians.	Assyrians.	Dorians.	Papacy.	{ Catholicism, Monarchy.
Reason --		Chinese.	Arabs.	Ionians.	{ Holy Rom. Empire.	{ Protestantism, Democracy.
Balance --		{ Phœnicians and Carthaginians.	Jews.	Romans.	{ Great Britain.	{ Christianity, Constl. Governmt.
		Sense predominant.	Spirit predominant.	Imagination predominant.	Reason predominant.	Rule of Spirit over Sense through Intellect.

A brief survey of the characteristics of these several nations will be sufficient for our present purpose.

I. *First Period—The Pure Hindoo element—Imagination fully developed, Reason only partially so.*

First under this class rank

1. The Dorians—under which generic title are to be comprehended the Greeks of Crete, Sicyon, Argos, Corinth, Ægina, Rhodes, Magna Græcia, Sparta, Bœotia, Macedon, &c., while links of sympathy seem to have existed between them and the races of Asia Minor, especially the Trojans. Their characteristics, singularly opposed to those of their Ionian brethren, may be enumerated as follows:—

Deities intellectual and personal rather than material—the sanctuaries of their temples directed towards the East—their religion cheerful;

Their government a mixture of monarchy and aristocracy, the Individual merged in the National Man or State;

Their character conservative, reverential of antiquity and order;

Their strength in agriculture and in land-forces;

Trade, riches and luxury prohibited;

A race slow in conviction, tranquil and content, honourers of women, dwellers at home and haters of foreigners, despisers of rhetoric and logic, brief in speech;

Their philosophy lofty and religious, based upon intuition and revelation—that of Pythagoras, of the Eleatic school, of Socrates and Plato, of Herodotus

(a Dorian by birth), of Xenophon, of Zeno and the Stoics, and of the school of Alexandria—tending ultimately to Idealism and Pantheism ;

Their poetry lyrical and pastoral ;

Their architecture and sculpture (the schools of Dædalus and Crete, of Sicyon, Ægina and Rhodes) stern and masculine ; *

Their music calm, simple and sublime ;

Their constant prayer, "Give us what is good and what is beautiful,"—

Their religious and political sympathies with Persia, although they resisted the despotism of her later era, and with Troy—in philosophy and art with the recondite wisdom and the architecture and sculpture of Egypt:—

Secondly,

2. The Ionians—comprehending those of the coast of Asia Minor and of Attica—and possibly the Achæan race of Homer,—characterised in contradistinction to the Dorians, by

— Deities material and physical, an all-pervading and exquisitely refined sensualism of Nature—the sanctuaries of their temples directed towards the West—a worship at first mystical and superstitious, latterly negligent and irreligious ;

By a government and spirit continually more and more democratical—Individuality, or personal independence and development the principle of existence ;

By a character rash and volatile, unstable as water,

* The Corinthian is of later date, after the national character of the Dorians had been greatly corrupted.

disrespectful to the past, and delighting in change and reform ;

Their strength in commerce and in ships, the “wooden walls” of Athens ;

A race fond of excitement, strangers to, content, despisers of women, great travellers and fond of foreign communication, rhetoricians and logicians, of diffuse and flowing eloquence ;

Their philosophy material, and based on experience exclusively of revelation—that of the old Ionian school, of Democritus and Leucippus, of the Sophists, of Aristotle, of Pyrrho, Epicurus, &c.—tending ultimately to Scepticism and Atheism ;

Their poetry epic, dramatic and satirical ; *

Their architecture and sculpture graceful and feminine ;

Their music soft and seductive ;

Their sympathies rather with the Lydians and Phœnicians than with any other Oriental people :—

Thirdly,

* Lyrical and Dramatic Poetry are opposed in their very essence, Lyrical being the expression of the Subjective element in a people whose ultimate tendency is Objective or Imaginative—Dramatic, the expression of the Objective element among a people whose ultimate tendency is Subjective or Reasoning. The Lyric poet expresses his own Individuality, his love, his reverence, his loyalty—the Dramatic suppresses his Individuality, and loses himself in the representation of that of others. The Individuality of the Lyric poet is a Sun from which the Universe recedes and receives illumination ; the Individuality of the Dramatic is a point, dull, obscure, almost imperceptible, and unthought of, at the extremity of the vista of the Universe through which we behold it. Pastoral poetry naturally associates itself with Lyrical, Epic with Dramatic, and Satire is obviously the earliest imaginative exercise of the faculty of Analysis or Reason.

3. The Romans—of mixed Pelasgic and Italian descent, and correspondently mingled character; remarkable for

A government originally regal and aristocratical, tending continually more and more to the Constitutional, but incapable of resting there, and rushing wildly down into democracy, till it ended in anarchy and military despotism—the Patricians and Plebeians two distinct castes, gradually broken down and intermixed, with the subjection of the former—society bound up, reconciled and animated in the political idolatry of the State, of Rome, to whom the world was to be subjected, leading ultimately, as in China, though more formally, to the deification of the Emperor;

A religion, serious, grave and superstitious, of Etrurian and Lydian origin and deeply imbued apparently with the Hamite element, intermingled with the whole of life, civil and military—colleges of priests and vestals, divination, &c.

Institutions based, originally, on Agriculture and the predominance of a military caste, and throughout on the principle of Strict or Absolute Law, as distinguished from the Law of Equity—Utilitarianism in everything, but on the grandest scale;

A race on the one hand simple, rigid and severe in personal morals, honourers of women, inflexible in will, of boundless energy, unremitting activity, constancy and perseverance, disinterested and patriotic to self-devotion, of calm, practical judgment, keen political foresight—a nation in fact of Machiavellis—but on the other burnt up by the lust of conquest, rapacious, unscrupulous, subtle and unjust in

the acquisition of power, insolent, arrogant, cruel and remorseless in its abuse,—and latterly, in their decline, bloodthirsty, luxurious and licentious beyond any historical parallel short of the Cities of the Plain or of the Antediluvian world;

Their language grave, concise, vigorous and inflexible as themselves, but their literature and intellectual culture, their mythology, philosophy, literature, art and science, all (ultimately) from Greece—nothing their own except the art of war and jurisprudence;

In short, an Iron race—in whom Sense and Spirit were in close approximation, as in China, but, like the Phœnicians, with a vigorous though peculiar development of Imagination, and subsequent though imperfect growth of Reason, constituting their influence on civilization—Sense ultimately triumphant.

On which we may remark,

That it was the misfortune of Greece that Imagination and Reason, instead of being antagonistically and yet harmoniously included in her within one political constitution, were citadelled and developed apart from each other, in distinct states, hostile from their very metaphysical dissimilarity:—

That as the Trojan war was apparently the earliest,*

* It would be rash to assert that the Trojans were Dorians, or the Achæi Ionians; but the protection of the Dorian Apollo and Ionian Minerva, afforded respectively to the Trojans and Achæans, is very remarkable. The whole history of the Iliad and Odyssey, though doubtless founded on truth, is an unconscious allegory of the struggle of Imagination and Reason, of Conservatism and Progression.

so the Peloponnesian exhibits the final struggle of the two principles, as represented by the Dorian and Ionian races, concentrated and condensed into the rival communities of Sparta and Athens:—

That the energy and life of Greece perished in and through the contest:—

That the Dorian character gradually sank through the corrupt influence of Asiatic sensuality, the sink of the Imagination—the Ionian, partly indeed through the same cause, but mainly through the predisposing influence of the material and sceptical philosophy of Athens, the barren wilderness of Reason:—

That the Romans, through their mingled descent and recognition, however imperfect, of Imagination and Reason as elements of their polity, made a nearer approach than any other ancient people to Liberty and Constitutional Government, but for a moment only, the balance being almost immediately destroyed,—while through their association latterly with Athens and the East, they similarly degenerated, sinking into the grossest sensuality and atheism, far below either Dorians or Ionians:—

That, finally, the depravity of the Reason being more hopeless and irrecoverable than that of the Imagination, it was neither Athens nor Rome, but Byzantium, originally a Dorian city, which took the lead in the art, literature, &c., of early Christianity.*

* It is remarkable that S. Paul had much more success at Rome and at Corinth than at Athens. Even at Corinth the testimony of Our Saviour was, "I have much people in this city." But at Athens only two converts are mentioned. The Epistles in the New Testament should be considered in reference to the national tendencies of

The polluted and exhausted soil of Europe was cleansed and rebaptized, as it were, by a deluge from the North of Teutonic tribes, of pure morals, lofty feeling and indomitable energy—the predestined fathers, even in a physical point of view, of modern Europe.

And this introduces us, accordingly, to

II. *The Second Period of the History of Japhet, or Intellect—*

as exhibited in the development of the Medo-Persian, Teutonic or Reasoning element, at First as mingling with and regenerating the Hindoo, Classic or Imaginative—Secondly, as self-developed in opposition to it—and Thirdly, as tending to a compromise in the mean of truth; or, viewed collectively, as rising through a Youth of Imagination and a Manhood of Reason towards Maturity, under the influence of Spirit or Christianity.

And here, I think, I may assert, in terms more special than before,

That the life of Modern Europe, South as well as North of the Alps and Pyrenees, is essentially Teutonic,—and that the character of her nations as Catholic or Protestant, Monarchical or Democratic, Objective or Subjective, Imaginative or Reasoning in their tendency—the comparative influence they have attained, and the quality and duration of their

the races they are addressed to. We are little in the habit of recollecting that the Galatians (for example) were a race of Celts, who still preserved their peculiar idiom, Welsh or Gaelic, in the days of S. Jerome.

greatness—have varied in great measure as the mixture of the two races, in blood and thought, has been more or less complete:—

That, at the same time, notwithstanding, as in the case of Greece in earlier times, *and in subordination to the ruling ultimate tendency*,* a bias respectively towards Imagination and Reason is perceptible among the Teutonic tribes themselves—the Low German, of which the Saxons were the most distinguished family, having from the first exhibited a marked tendency towards Reason, and the High German, on the contrary, and the Scandinavian (including the Goths, Vandals, Burgundians, Lombards and Normans) towards Imagination—predisposing them, accordingly, to sympathy with the Medo-Persian and Shemite, the Hindoo and Hamite nations, respectively, of the elder world:—

That, as a general principle, in all matters Theological and Civil, Objective must be met by Subjective Truth—the influence of God and of his representatives, exerted *ab externo*, and realised through the Imagination, by the free agency and voluntary reciprocity of Man, exerted through the Reason, *ab interno*,—in other words, that if God descends from Heaven to communicate with Man, Man must ascend from Earth to communicate with God:—

That the true idea of the Godhead, as proposed Objectively to Man, resides at the highest point to which the Intellect of Man can ascend Subjectively—the

* See the note, *supra*, p. 55.

point, namely, where the tendencies of the Imagination to Polytheism and of the Reason to Unitarianism intersect and correct each other,—in other words, in the doctrine of the Trinity in Unity and Unity in Trinity, the fundamental dogma of Revealed Religion:—

That the true idea of Our Saviour as the ‘Son of Man’—in his human nature, that is to say—as proposed Objectively to Man, resides similarly at the highest point to which the Intellect of Man can ascend Subjectively—the point, namely, where Imagination and Reason, with their respective tendencies, intersect and correct each other—the two elements being in Him, through his miraculous and sinless Incarnation, in perfect harmony, balance and adjustment, and the medium of the rule of Spirit over Sense, as in Adam before the Fall—the Saviour being thus “Perfect Man,” and the model, type and ideal, of all excellence under the sun,—while we also believe him no less, on distinct grounds, and in accordance with the preceding proposition, to be the ‘Son of God,’ the Second Person of the Trinity, and “Perfect God,”—the Divine and Human Natures being inseparably united in Him, without confusion, in One Person:—

That the true idea of Christianity, practically considered, as proposed to the acceptance of Man, lies at the point where the tendencies of the Hindoo race to Submission and Acquiescence, and of the Medo-Persian to Free Will and Election, intersect and correct each other, —in other words, in the doctrine (cordially accepted by neither race, separately con-

sidered) of Works and Faith, as conjointly and correlatively necessary to salvation:—

That, in like manner, the true idea of Constitutional Government, whether Ecclesiastical or Civil, lies at the point where the tendencies of the Hindoo race to Synthesis, and of the Medo-Persian to Analysis, intersect and correct each other,—in other words, in the doctrine (cordially accepted by neither race, separately considered) of correlative Personality and Sociality, wherein the independence, free agency and responsibility of the Individual Man are balanced by the duties, restrictions and privileges, implied in his recognition as a limb or member, sharing in the life and welfare of the Community, spiritual or temporal, to which he belongs:—

That the Ecclesiastical history of Christendom, since the close of the first century, has been one unremitted struggle between the Hindoo or Imaginative, the Medo-Persian or Reasoning principle—each repudiating the heresies or corruptions suggested by its opponent—each adulterating with its own the pure essence of Christianity as bequeathed to us by Our Saviour and the Apostles in the New Testament—and asserting itself, absolutely, the one as Catholicism, the other as Protestantism:—

That the Civil history of Christendom, since the fall of
"the Roman empire, has similarly been one unremitted struggle between the Hindoo or Imaginative, the Medo-Persian or Reasoning principle—each repudiating, instinctively, the undue political assumptions and aggressions of its opponent—each marring with its own the fair idea of Civil Liberty, as shadowed

forth and innate in the Constitution of Human Nature—and asserting itself, absolutely, the one as Monarchy, the other as Democracy.*

That these two principles, the Hindoo or Imaginative, the Medo-Persian or Reasoning, with the tendencies they involve, stand prominently forth, concentrated

* The preceding propositions, and their consequences, might be otherwise stated as follows:—

It is true that God is Unity—but equally true that He is Multiplicity,—

It is true that we are saved by Works—but equally true that we are saved by Faith,—

It is true that each man lives and dies by himself to God—but equally true that each is a limb or member of the Church, inseparably sharing in her weal or woe,—

It is true that Catholicism and Monarchy are the legitimate birth of Imagination—but equally true that Protestantism and Democracy trace the same genealogy from Reason,—

And how each of these contending truths can be true is a mystery. The key to its resolution is given us in the revealed dogma of the Trinity in Unity, and in the law of 'Progression by Antagonism,' inherent in the Constitution of Human Nature, and illustrated by the balance of Imagination and Reason in the Perfect Manhood of Our Saviour. We thus discover,

That we are saved by Works, through Faith,—

That the Church, or the Communion of the Faithful, is made up of responsible individuals, and that Church privileges are unprofitable to such apart from individual worthiness in their participation,—and

That Christianity is the reconciliation of Catholicism and Protestantism, and Constitutional Government that of Monarchy and Democracy,—

All in the compromise of Truth.

Or to express this more briefly,

Truth is {	Opposed in - {	Polytheism.	Imagination.	Salvation by Works.	Church-absorption.	Catholicism.	Monarchy.
		Unitarianism.	Reason.	Salvation by Faith.	Individuality.	Protestantism.	Democracy.
Truth is {	Reconciled in {	The Trinity in Unity.	Human Nature of Our Saviour.	Salvation by Works through Faith.	Responsibility within the Church.	Christianity.	Constitutional Government.

and opposed, in the Papacy and the Empire, the Pope and the Emperor, of the Middle Ages—and meet, in national combination and reconciliation, first and solely, however imperfectly, in the character and constitution, Ecclesiastical and Civil, of Great Britain :—

That the History of Modern Europe, or of Christendom, falls accordingly into three distinct Subdivisions or Cycles,

The First, marked by the ascendancy of the Imaginative principle—culminating in the victory of Pope Alexander III. over Barbarossa, and the Subjection of the State to the Church—and extending to the Reformation, the great Schism between the North and the South ;

The Second, marked by the ascendancy of the Reasoning principle—culminating in the Protestant Reformation, and the Subjection of the Church to the State—and extending to the French Revolution and the Battle of Waterloo ;

The Third, as yet commencing merely—marked by the comparatively equal balance and internal antagonism of the two principles (as above stated) in the Constitutional Government, Civil and Ecclesiastical, of Great Britain.

1. Under the First, accordingly, of these Subdivisions or Cycles, the Hindoo or Classic—exhibiting the rule of Spirit over Sense through Imagination, unbalanced by Reason—and developed chiefly in Italy and the South of Europe, where the Sanscrit element preponderates in language—we may notice,

1. During the Childhood of Europe,*

i. The corruptions of Christianity through the innate tendency of the Classic and Teutonic races to diverge from Truth on the sides, respectively, of Imagination and Reason,—the former naturalizing as much as possible of the ancient Pagan superstitions and of the Brahminical, Polytheistic and Hierarchical principle, and allying itself with the ascetic Mysticism of the East, as distinguished from the mythological doctrines with which it was usually associated,—the latter leaning towards the Magianism, or Unitarian worship of their Medo-Persian ancestors, as transmitted through the Greek philosophers, ever hostile to the vulgar polytheistic creed, and through the Cabbala of the Jews, Philo Judæus, &c., and developed in the Gnosticism, Manicheism, and Arianism of the early and mediaeval Church,†—with which must be associated the general growth of enthusiasm and superstition among the Laity, fostered by the Clergy during the non-establishment of the Church,

* I proceed to enumerate the principal historical facts which illustrate the development and the war of the adverse elements during the last eighteen centuries—during the Childhood of Europe, her Youth, her assertion of Manhood and Intellectual Independence, and her subsequent ascent of the Hill of Truth — often deviating from the path, often losing ground, but still struggling upwards, and though dispirited, still hopeful of the summit.

† Leaning also towards Judaism in matters of form and ceremony, the rigid observance of the Sabbath, &c., in a spirit distinct from that of Mysticism, which considers forms indifferent and all days equally holy. It may be observed, too (though implied in the preceding note), that while Catholicism, the religion of the Classic race, absorbs the Individual into the Church and over-estimates the Means of Grace, Protestantism sins to the same extent in the opposite extreme.

and the original predisposition of the Classic or Imaginative races to acquiesce in Hierarchical or Spiritual Despotism ; *

* The only sects that do not fall naturally into one or other of the two groups distinguished in the text, are the Nestorians and Monophysite, or Jacobite, Christians, the former of whom divide, the latter confound, the Divine and Human Nature of Our Saviour. The Nestorians found refuge in Persia, and their creed has spread far and wide among the nations of Central Asia ; the Monophysites became dominant in Egypt, Abyssinia, and Arabia Felix, and were favourably distinguished from the Polytheistic, Orthodox, or Catholic party by the Mahometans. Nevertheless, I think the distinction in the text is essentially correct—but church-history is full of contradictions. The spirit of assimilation is so strong, for example, in Catholicism, that she almost invariably, in the long run, adopts a portion of the doctrine she has, in the first instance, formally repudiated ; asceticism, and many opinions of the Gnostics, have thus crept into her bosom, and thus the Buddhistical or Pelagian doctrine of the absolute freedom of the will, which she condemned in the fifth century, had become her cherished child before the sixteenth. Mysticism, as usual, associates itself alike with Catholicism and Protestantism, but she is caressed by the former, and endured only by the latter ; while Catholicism rears, Protestantism pulls down monasteries,—it is only in dissenting sects, as Pietism, Quakerism, Methodism, &c., that she obtains legitimate development among the Teutonic races.^a

* The following classification of the principal Christian heresies and sects may be found useful :—

1. *Judaizing sects*—Nazareans and Ebionites.

2. *Polytheistic*, the tendency of Catholicism—the Tritheists.

3. *Unitarian*, the tendency of Protestantism—Gnostics, Manicheans, Sabellians, Arians, Priscillianists, Paulicians, Bogomiles, Cathari, Albigenses, Beghards or Brethren of the Free Spirit, Socinians, &c.

4. *Division of the two Natures in Christ*—the Nestorians and Apollinarians.

5. *Confusion of the two Natures in*

Christ—the Eutychians or Monophysites, and the Monothelites.

6. *Exaggeration of Free Will*, independently of Divine Grace—the Pelagians.

7. *The Superseding of the Law*, Licence—the Nicolaitans, the Antinomians.

To which may be added the purely ascetic but otherwise orthodox sects of Montanists, Novatians, Messalians or Euchites, Flagellants, &c.,—the Molinists, Jansenists, and Quietists of Catholicism,—the Pietists and Moravians of Protestantism,—and the protesting and struggling churches of the Waldenses, Wycliffe, the Lollards, Bohemians, &c., the predecessors of the Reformation.

ii. The Eastern or Byzantine Empire—her office as the living link between Hindoo and Medo-Persian Europe—the mother of Christian art, and the trustee and guardian of the Greek language and literature during the nonage of the Teutonic race—The Greek Fathers, Byzantine Architecture and Design, &c. ;

iii. The spread of Christianity throughout Central Asia, from Mesopotamia to China, as propagated by the Monophysite Nestorians, the least superstitious of the Oriental churches—their chief seat Persia—their patriarchs* held in the highest honour both by the sovereigns of Iran and Tartary both before and after the adoption of Islamism—their influence as teachers of the Saracens, &c. ;

iv. Mahomet and Islamism, in the two great branches of Soonites and Sheahs, Orthodox and Sectaries, the former accepting, the latter repudiating the traditional oral law†—the Arabs and Turks belonging to the former, the Persians to the latter branch—Conquests, commerce, science, poetry and art, philosophy and general civilization of the Saracens, in the East, Egypt, Spain, &c. ;‡

v. The settlement in Europe of the Northern tribes, in their freedom and independence—the re-

* The Prester Johns of the ancient travellers.

† A close parallel to the question between Catholic and Protestant Christendom. All the Christian sects and controversies have their counterparts in Islamism.

‡ The Arabs have little Imagination. The mythology of the 'Arabian Nights' is of Persian origin. Compare its richness with the meagreness of 'Antar,' by far the best picture existing of the early Saracens anterior to the time of Mahomet.

duction to writing of the Gothic, Salic, Lombard, Burgundian, Saxon and other barbaric or Teutonic codes—Lombard architecture under its different phases and varieties—the rise and extension of the Feudal System throughout Europe, the first step to Liberty and Constitutional Government, from the settlement of the Franks and Lombards in Gaul and Italy to the Norman Conquest of England ; *

vi. The rise of the Papal power—Europe a rolling sea, gradually settling, the only firm rock the Papacy—the Iconoclast schism—the reform of the Monastic System by S. Benedict—monasteries and abbeys—abbey-schools—spread of civilization—missionary labours, and the gradual conversion of heathen Europe ;

vii. The coronation of Charlemagne as Emperor, surrounded, like his prototype Cyrus, by his paladins, a chivalrous aristocracy—the foundation of universities—the gradual increase of intelligence among the laity, &c. ;

viii. Partition of the Temporal and Spiritual Power,—Office of the Papacy, the propagation of Christianity and defence of the faith against heresy, —Office of the Empire, the prevention of internal

* Of these tribes, the Lombards are usually reprobated as barbarous, but they were a race of very lofty character, moral and intellectual, and their laws survived and were commented on long after the Lombard kingdom has ceased to exist. The Norman race need no defence—they regenerated every country where they settled. We possess some admirable histories of detached episodes in their career, but the history of the race, as a whole, as the regenerators of Europe, and tracing their influence on the subsequent development of society, has yet to be written.

dissolution, and protection against the incursions of Asia,—Error of both, their forgetfulness or ignorance that they were only for a season ;

ix. The Endowment of the Papacy as a temporal power, and her theory of Universal Dominion, on the principle that the Church should govern the State as the Soul governs the Body ;

x. The opposition of Church and State, the Papacy and Empire, two suns in one hemisphere—the Hindoo and Medo-Persian elements co-equal and ready for antagonism : * —

2. During the Imaginative Youth of Europe,

i. The respect and reverence for woman inherent in the original character of the whole Arian race, re-animated, purified and sanctioned by Christianity,† directing itself primarily towards the female martyrs and the Blessed Virgin, (identified by the early Fathers with the Bride of Solomon's Song and with the Church, and thus deified as the Diana of the

* All sweeping praise or censure of great systems is wrong. The Papacy and the Empire, Feudalism, Chivalry, &c. &c., were from God in the first instance ; each of them was a blessing till it had done its duty, and an incubus and a curse afterwards. Those who bepraise and denounce them indiscriminately sink half the truth. We must stand on the bridge which divides the light from the darkness, and glance up the stream and down, if we would do them impartial justice.

† The Teutonic and the Christian (Scriptural) veneration for woman, in her loftiest character of wife and matron, must however be distinguished from that bestowed upon widows and virgins, as distinguished from wives, by the early Church, and which brands our wives and our mothers with a slur—in accordance with the almost universal mystic prejudices of the East. The merits of the wife, the widow, and the virgin, are usually estimated in the early Fathers by the proportions in the parable, of thirty, sixty, and a hundred.

people,) and thence extending itself to the whole sex, producing, in combination with a generous spirit of protecting the weak and redressing of injuries,

ii. Chivalry and Romance—the former exhibiting the deliberate recognition and assumption, in an anti-monastic but deeply religious sense, of the duties of Christianity by the Romano-Teutonic Laity, come to years of discretion, and accepting them by a rite analogous to Confirmation and Ordination—the latter, the expression of their love and passion as human beings—the original scene of this development, and where it approximated nearest to the Ideal and endured longest, being—not Italy or Germany, but Spain, Aquitaine, Normandy and Normanised Britain, the spots respectively where the two elements were most equally mingled,—the new spirit manifesting and expressing itself with most especial emphasis in

iii. The Crusades—undertaken for the threefold purpose of self-defence, of rescuing the sepulchre of Our Lord, and of protecting the Christians of the East and pilgrims generally against the Mahometans,—the Crusades, with the preceding wars with the Saracens, and the subsequent career of the Knights of the Temple and of Rhodes and Malta against the Turks, forming a struggle, and a successful one, by Japhet, collectively, against Shem and Ham,* for the conservation of Christianity and Civilization—for the

* This may appear contradictory, but Mahometanism, as observed *supra*, p. 41, was a violent compromise between Spirit and Sense, in hostility to Intellect. Spirit can admit of no such compromise, and she thus fought in the personality of Japhet against Shem, leagued with Ham.

interests, in a word, of Intellect and Spirit against Sense : * —

3. Still during the Youth of Europe,

The Struggle of Church and State—of the Civil and Ecclesiastical power—of the regenerated Hindoo and the self-developing Medo-Persian element, concentrated in the Pope and the Emperor, from the days of Hildebrand to the culminating point, when Alexander III. planted his foot on the neck of Barbarossa—terminating in the gradual breaking up of the Empire and the consolidation of the Papal power :—

4.—

The growth of Liberty—the assertion of popular rights—the discovery of the Pandects and study of Roman Law, encouraged by the Emperors, in the Italian Universities, especially at Bologna, and struggle of Roman and Canon Law—the commerce of Lombardy—the settlement of the Lombard country nobles in the towns of Italy—fusion of races—the rise of the Italian Republics, the Ghibelline or Guelph, Imaginative or Reasoning tendency of each

* It is true that the later Crusaders manifest little of the spirit of Godfrey and his companions, but great Ideas have a life and activity independent of those who fall heirs to them, and who work them out instinctively rather than as comprehending their mission. Great men may be considered as the Ideas of the Universal Man—their successors as the thoughts by which those ideas are followed up and worked out. A Godfrey or a Charlemagne, monarch of futurity,

“Stands as a beacon, throwing light far out
Over the rippling tides of centuries.”^a

^a Sir Coutts Lindsay's ‘Edward the Black Prince.’

indicative, with scarcely an exception, of the preponderance of the Lombard or Latin blood in the original elements of its population—the correspondent rise of the Free Towns and the Hanseatic League in Germany—the rebellion of the Albigenses in its political aspect, the democratic spirit of the South against the feudality of the North of France—triumph of the latter—the rise of representative government, unknown to the ancient world, greatly influenced collaterally by the Crusades—the fusion of the Norman and Saxon race in England, and growth of the English constitution from the Conquest to the reign of King John, and subsequently—the Scottish war of independence, and the subsequent fusion of the Norman, Saxon and Celtic race in Scotland, and development of the Scottish character preparatory to the ultimate amalgamation of the two nations—the development, everywhere in Europe, of distinctive nationality in language, laws, literature and art, and the continuance, in detail, in every separate kingdom or state thus originated, of the struggle with the Papedom—the hundred-headed, hundred-handed power, to which the polymorphous, self-multiplying herodemons of Hindostan, the Briareus of the Greeks, and the monster of congenial similitude in the Apocalypse, can afford the sole parallel:—

5." The Struggle of the Church with Intellect, approaching Manhood, but unripe as yet for emancipation,—including,

i. The first stirrings of Reason, jealous of ecclesiastical control, in the domain of thought—alarm of the Church—the influence of Aristotle, Averrhoes,

&c.—Roger Bacon and the rise of physical science—Raymond Lullius and his followers, students of magic and occult science—the revival of Medo-Persian heresies, the Cathari, Albigenses, &c., in Southern France and Spain, and their forcible suppression—the Protestantism of the Waldenses, of Wycliffe, of the Lollards, and Bohemians, opposing the Bible to Tradition, and leaning towards democracy, ecclesiastical and civil;

ii. The rise (originally in the Universities, the lay element as opposed to the Ecclesiastical Schools, and especially at Paris) of the Scholastic Philosophy, and its development under the auspices of the Church—a virtual recognition on her part of Reason, and an attempt to guide and control her in the spirit of Brahminism, or Imagination—the struggle of the Realists, the parents of Systematic Divinity, headed by S. Thomas Aquinas, against the Nominalists, vindicators of free inquiry, headed by Duns Scotus and Occam—the Realists maintaining, with Plato, the real, independent, and anterior existence of ideas, as the types of things; the Nominalists, with Aristotle, the subsequent, dependent, and merely nominal existence of ideas, as the words or names superimposed on things—the Realists deriving our knowledge from without, *ab externo*; the Nominalists from within, or *ab interno*—the Realists asserting the principle of Universality or Synthesis, the Nominalists that of Individuality or Analysis—the Realists, in a word, viewing everything Objectively through the Imagination, the Nominalists Subjectively through the Reason—victory of the latter, the intellectual ances-

tors of the Reformers, the greatest writers on both sides, with scarcely an exception, being Teutons, or of Teutonic descent ;

iii. The revival of Buddhism, or ascetic Mysticism, Spirit and Sense in immediate contact, chiefly through the longing of the heart for spiritual food after the weary struggle of Imagination and Reason—influence of the writings of the pseudo-Dionysius Areopagita—enforcement of the celibacy of the clergy—influence of S. Bernard, S. Bonaventura, &c.—rise of the Mendicant Orders, especially the Franciscans and Dominicans, sanctioned and organised by the Church (after some hesitation) for the double purpose of re-animating popular devotion and of rooting out heresy—their struggle with the Universities and the Scholastic Philosophy—and the perpetuation of a line of mystic or ascetic writers in Italy and Germany, chiefly of those orders, till the revival of learning and the Reformation, and afterwards, even in Protestant countries and in England, to the present day ;

iv. Reaction to Infidelity, from the disputes of the Scholastic era—ending in the Sensual philosophy of Macchiavelli, proclaiming the right of the strongest, and tacitly disowning Providence :*—

* It may be remarked, as a general rule in the history of religion (whether Christian or heathen), that towards the expiration of every great struggle between the Imagination and Reason, the Mystic or Spiritual element asserts itself in hostility to both, with a tendency to dissociation from the Church, and a revival of religious piety and enthusiasm among the uncultured and the lower classes,—while a counter reaction generally takes place among the intellectual to Infidelity. Such was the case at the period dwelt on in the text—such

6. Opening Manhood of Europe, and voice of the Laity,—

i. Dante, the pure mirror of both worlds of thought and life, moral and intellectual—a Guelph in spiritual things, a Ghibelline in temporal—checking Pope by Cæsar and Cæsar by Pope, and praising Franciscan and Dominican by each other's lips—at once the most Catholic and Protestant, the most Objective and Subjective of poets,—and

ii. The Christian school of Art—the Gothic Architecture of the North—Niccola Pisano in Sculpture—Giotto, Duccio, Simon di Memmo, Orcagna, and Fra Angelico da Fiesole, the early school of Cologne, Van Eyck, and Memling, &c. in Painting:—

7.—

The great Western Schism, and gradual decay of Papal influence—and transference of the highest dogmatical authority to General Councils:—

8. Europe's assertion of Manhood and intellectual independence, including,

i. The restoration of Classic learning and art in Italy, independently of the Church—Petrarch and

has been the case in comparatively recent times in England, France, and Germany—and the very same phenomenon is exhibited by the Pharisees and Sadducees of the New Testament, the Catholics and Protestants of Judaism, as contrasted with the Essenes and Therapeutæ, the ascetics of the deserts of Syria and Egypt, as described by contemporary writers. It is remarkable that Our Saviour, so severe in his condemnation of the former, preserves an emphatic silence respecting the latter—a silence implying (it may seem), on the one hand, their blamelessness under the circumstances, as individuals—on the other, a reproof of the principle of asceticism, separatism and monachism, on which they acted. This silence is very suggestive.

Boccaccio, the Medici, Politian, Bembo, &c.—Brunellesco, the creator of the Cinquecento, Modern Antique or Italian Architecture—the Sculptors Ghiberti and Donatello—the Painters Masaccio, Uccello, Verrocchio, and Squarcione—the struggle of the Classic and Christian schools of Painting, the former identified with the Guelph or Hindoo, the latter with the Ghibelline, Teutonic or Medo-Persian element, resulting in the perfection and supremacy, successively, of Spirit, Intellect, and Sense, Expression, Design, and Colouring, as represented by Leonard da Vinci and Raphael, Michael Angelo, Correggio, Giorgione and Titian ;

ii. The revival of Heathen and Jewish philosophy—the Neo-Platonists of Florence, the Cabbalists (headed by Reuchlin) in Germany, Theosophists and other sects, mystical and imaginative ;

iii. The Centralisation of the Kingdoms, and advance towards Absolute power of the Kings of Europe, during the fifteenth and sixteenth centuries ;

iv. The thorough corruption and secularization of the Papacy—fruitless efforts for reformation (especially by the Dominican Savonarola) within the bosom of Catholicism ;

v. The political struggle of Savonarola, Soderini, Macchiavelli, &c. against the Medici at Florence, finally unsuccessful, and the siege and fall of Siena—alike significative of the decay of freedom and of the old Teutonic, Lombard, or Medo-Persian element in Italy ;

vi. The invention of paper, printing, engraving of gunpowder, of the compass—the spirit of naval ar-

prise, the discovery of America, of the passage round the Cape—the power of Portugal and Spain in the Eastern and Western worlds—voyages in quest of El Dorado, of the North-West Passage, &c.;

vii. The birth of Criticism in Germany—the determination of Reason, come of age, to think for herself—the doctrine of private judgment;

viii. Luther and the Reformation, the third grand Protest of the Medo-Persian element against the Hindoo or Classic—Iconoclasm and Schism—the formation of distinct churches, Lutheran or Calvinistical;

ix. The Reformation and development of the Anglican Church, on a distinct and more comprehensive principle, Catholic at once and Protestant,—and lastly,

x. The influence of the Protestant spirit within the bosom of Catholicism—the followers of Savonarola, Michael Angelo, Vittoria Colonna, &c., few however in number—and Rome rejects a doctrinal Reformation altogether.*—

In like manner,—

2. Under the Second Subdivision, or Cycle—the Medo-Persian or Teutonic, exhibiting the rule of Spirit over

* The tenet that out of the (visible) Church there is no salvation, and the instinct of Synthesis and of sinking the Individual in the Society—so strong in the Imaginative temperament—have not been sufficiently taken into account by Protestants in estimating the causes which induce the conscientious Catholic to adhere to his Church, however erroneous he may conceive her teaching (on particular points) to be. The recantations of Bishop Pecock, Fenelon, and others, were no acts of cowardice, but of dutiful submission of the Individual Will to Authority.

Sense through Reason, unbalanced by Imagination—developed chiefly in Northern and Central Europe, where the Zend or German element preponderates in language—and which I have described as culminating in the Protestant Reformation, as the earlier Hindoo period did in the victory of Pope Alexander III. over Barbarossa—we may notice—continuing our survey from the middle of the Sixteenth century,

1.—

The great Imaginative and Moral Revival of Catholicism, and cognate attempt of the Papacy to regain her ascendancy, throughout Europe—commencing with the institution, in the Brahminical spirit,* of the order of the Jesuits, and the dogmatical decisions and creed of the Council of Trent and Pope Pius IV.—the influence of this revival on manners, art, music, literature, &c. in Italy, France, and Spain†—the labours of the Jesuits in the East,

* A singular illustration of this Brahminical spirit exists in the attempt carried on for many years in India to convert the Hindoos by representing the Jesuits as a Brahminical order, descended in the direct line from Brahma, and possessed of a more recent commission, superseding that of their Hindoo brethren and demanding their adhesion. It was put down at last by Ganganelli.

† *E. g.* in the poetry of Tasso, of Calderon, of Racine—in the resuscitation of the Romantic, Subjective or National School, and its struggle with the Classic, or Objective, (especially in Germany and England,) unsettled to the present day—in the reforms of Baroccio and of the Carracci in Italian painting; in the school of Seville in Spain, &c.—in the foundation of the grand Italian school of Church-music, and the great masters from Palestrina to Pergolesi; and in the development of Music in Germany—Music being always the latest of the Fine Arts in attaining development. And here I would add a few observations as a commentary on the observation in a note, *supra*, p. 21, that “it is remarkable that Music should have been noted in

in Germany, France, &c.—the attack by the Papacy on Protestantism on its own ground, North of the Alps—the long series of religious wars, partly successful, partly the reverse, ending in the peace of Westphalia and the abandonment of the consideration of religion as an element in diplomacy—the rise of Mystical sects (Molinists, Jansenists, Quietists, &c.), within the bosom of Catholicism, the reaction

the Bible as the offspring of the Cainite or Sensual line of the Antediluvian world, as distinguished from the Spiritual line of Seth.” Music is in fact the offspring of Sense and Imagination in the first instance, and the adopted child of Reason and Spirit in the second. Music and Architecture are essentially symbolical, the expression of emotions—as distinguished from Sculpture, Painting, and Poetry, the expression of definite ideas. The subject has not as yet been properly investigated, but it will be found, I think, that among uncultivated nations, *Melody*, or National Music, prevails more or less according as their ultimate tendencies are to Sense and Imagination on the one hand, or Reason and Spirit on the other—that, *e. g.* the negro races are much more musical than the Arabian, and the Celtic, Italian, and Slavonian than the Teutonic,—and that, on the other hand, the development of Music scientifically, or of *Harmony*, is reserved for the Reasoning or Spiritual nations, whether as mixed with and modifying the Imaginative, as in Italy or Spain, or self-developed in opposition to them, as among the Jews and Germans,—that in the former contingency, Melody (for the most part) asserts its equality with Harmony, and in the latter Harmony prevails over Melody,—that the latter, in which Harmony prevails, is the ultimate object and legitimate development of Music, thrilling and dissolving the Senses and the Imagination in a sea of emotional rapture, and utterly loathing the accompaniment of words or definite ideas—but that the former, in which Melody and Harmony reign in union, is the purer and more wholesome—as checking the Sensual and Imaginative by the Reasoning and Spiritual element, and coming nearest to the command of God to sing his praises “with understanding.” The preceding considerations will account for the jealousy as to the intrusion of Music into the services of religion, always entertained by Reason and nations of Reasoning tendency, as witnessed, *e. g.*, in the Protestant Churches of Christendom.

from the great religious war of opinion—and correspondent growth of Infidelity—struggles of the Jesuits with both—their gradual corruption, their political intrigues—their suppression—the gradual decay of Papal power, civil and ecclesiastical, and of the moral reformation, throughout Catholic Europe :—

2.—

The gradual predominance of the State over the Church—the Absolutism of the Tudors in England and of Louis XIV. (far more complete) in France,—the great religious and political struggle between the Norman and Saxon race in England under Charles I. and Oliver Cromwell—Cavaliers and Roundheads, Churchmen and Puritans—triumph of the latter in the death of Charles, of the former in the Restoration, of the latter in the Revolution—detachment, in consequence, of Mystical sects, Quakers, Independents, Methodists, &c., and correspondent growth of Infidelity :—

3.—

Rise and greatness of the (purely Protestant) Republic of Holland in Europe and the East—League of Holland, Spain, and the Empire against Louis XIV. and despotism, headed by William Prince of Orange—accession of Great Britain to the League after the succession of William to the throne of the Stuarts—War of the Spanish Succession, Marlborough, &c. &c. :—

4.—

i. The benefits of the development of Reason, as witnessed in the progressive improvement in morals

throughout Reformed Europe*—in the growth of Criticism—in the investigation and theoretic establishment of the grand principles of doctrinal truth, constitutional government and toleration, moral and political science, &c.—in the extension of commerce—the appreciation of peace—the adjustment of international law—the balance of power—and in the rise and progress of inductive science, and its application to the arts of life;

ii. Its evils—as exhibited in jealousy of the Church—in the general adoption of the philosophy of Macchiavelli, qualified as the doctrine of Expediency; in the politics of Europe—in the abuse of criticism—in the spirit of dissent, scepticism and infidelity, originating in England and Holland, but soon current everywhere in Europe—leading ultimately to the Philosophy of the eighteenth century, the doctrine of the Sovereignty of the People, and its consummation,

iii. The French Revolution—the dethronement

* So far from believing that Morals have retrograded during the last three hundred years,* I think it would not be difficult to show that morality, both public and private, domestic and political, has stood higher at the expiration of each successive half-century. This has certainly been the case in England; and though the advance has not been so striking in the South of Europe, still it is clearly perceptible. France stands on a far higher moral platform now than she did in the middle of the last century; and Italy, ever inclined to faith and reverence, has thrown off her philosophical indifference, and uplifts her voice nobly and fearlessly in behalf of truth; but this, and the similar manifestation in France, is partly the expression of the new revival, dating from the Restoration. Germany is now in the greatest peril, through the unbalanced predominance of Analysis or Individuality—the abuse of Reason.

of God and deification of Reason *—the military despotism of Napoleon, crowned Emperor by the representative of Alexander III.—the struggle of England with France for the preservation of Europe—and the Battle of Waterloo.†

While, finally,

3. Under the Third and existing Period or Cycle, as yet commencing merely, we may contemplate the rule of Spirit over Sense through Imagination and Reason, balanced in nearly equal proportion—through her mingled Norman and Saxon, and subsidiary Celtic and Roman, descent—in the Constitutional Monarchy of Great Britain, —witnessed primarily by her language, almost equally compounded of Sanscrit and Zend,‡ and still more remarkably by the crossing and compromise, at nearly equal angles of intersection, of the Hindoo and Medo-Persian, the Imaginative and Reasoning elements, in her character and constitution, and a consequent reciprocal esteem and healthy invigorating interaction of Sense and Spirit—the Medo-Persian, Teutonic or Reasoning principle of Equity, as modifying the Hindoo, Roman or Imaginative principle of Justice Absolute, governing and animating the whole national existence,§—Spirit being represented by a Sove-

* Literally, or rather scenically, in the person of a prostitute, in Notre Dame.

† It will have been observed throughout, that each great revolution is the accomplishment and end of a period, not its commencement.

‡ Though commonly supposed so, a language is not the richer for being unmixed,—on the contrary, the more mixture the richer the language. Every language represents a national mind; where two are fused into one, that nation possesses two minds.

§ Compare the definitions, *supra*, pp. 17, 18, 43, 65.

reign, the head alike of Church and State, ruling by the Law, yet held theoretically irresponsible*—Sense by a People, secured in the utmost individual liberty compatible with general security and the corporate life and vigour of the community—and Intellect, in her departments of Imagination and Reason, as the councillors of Spirit in the government of Sense, each mistress and asserter of half the truth, by Parliament in its Upper and Lower Houses, and by the two great parties commonly distinguished as Tory and Whig, Conservative and Liberal—the Tories representing the Norman, the Whigs the Saxon element or principle—the former loving the country, dwelling apart, cultivating their paternal acres, following a Marlborough or a Wellington to the field of glory, maintaining the principle of Order and of Loyalty to the Queen and the Church, expressing themselves for the most part in Latinized English and in a literature descending from Chaucer, and citadelled at Eton and Oxford in the High Church and Landed Aristocracy—the latter congregating in towns, creating manufactures, ploughing the deep, extending their commerce over the globe, asserting their independence and private judgment in all things, speaking lightly of dignities, expressing themselves for the most part in English purely vernacular and in a literature descending from Wycliffe, and citadelled at Westminster and Cambridge, in the Low Church and Commercial and Manufacturing interest—these elements tending naturally and respectively towards the extremes exemplified in the two former periods of European history, of Superstition,

* A paradox, but such as is involved in the theory of Christianity, of Constitutional Government, &c.

Catholicism and Despotism, of Scepticism, Protestantism, and Democracy, but counterchecked and preserved in the mean of truth and in youth and vigour by perpetual antagonism, generating perpetual progression and improvement—this progression evincing itself in a deeply felt respect and chivalrous courtesy to women, in a purity of morals without asceticism, in a warmth yet sobriety of religious sentiment, in a growing spirit of charity and toleration, accompanied by an ever-enlarging desire of doing good to the bodies and souls of men, in a spirit of earnest but candid scrutiny, in a freedom of opinion, controlled by deference to legitimate authority not over-strained, in a manly good sense, in a reverence and value for truth, honesty, justice, good faith, independence, integrity, self-respect—those simple virtues which are the pillars of a nation—in a Catholic sympathy with whatever is excellent and admirable in the elements, Hindoo and Medo-Persian, from which the nation and its greatness jointly spring, as evinced emphatically in Shakspeare—and, finally, in an individual and collective energy and enterprise, physical, intellectual and moral, unprecedented since the world began. Saxon and Norman thus form one Englishman, as Reason and Imagination form one Intellect. Every twenty or thirty years witnesses a struggle, ecclesiastical and civil, between these two elements—an alternate predominance of the High Church, Tory or Norman, the Low Church, Whig or Saxon principle—a protest, in short, of Imagination against Reason, or of Reason against Imagination, running ultimately into extravagance. It has ever been thus in England. Public Opinion meanwhile sits umpire, and after each re-action strikes the balance, appropriating the good and rejecting the bad—

and each successive struggle leaves the mind and morals of the nation on a higher level than before.*

We may conclude therefore, that as the First or Imaginative period in the life of Christian Europe terminated in the rejection by the South of a doctrinal Reformation, and as the Second or Reasoning period ended in the French Revolution, so from the Battle of Waterloo, which closed the great struggle of the last three hundred years, a Third and new period commences, developing Imagination and Reason, under Spirit, in an equipoise and with a progressive vigour, which (arguing, at least, from the non-existence elsewhere of the machinery requisite to produce it) cannot be exhibited by any other people than the English prior to the final Maturity of Man and the assumption by Spirit, or Christianity, of the supreme control, in the person of Our Saviour, Jesus Christ.

* That I may not be misunderstood, let me repeat, emphatically, that in representing the strength and preeminence of the Church of England to lie in this—that she is neither Catholic nor Protestant, in the exclusive or absolute sense of the terms, but includes both principles within her constitution, antagonist principles, generating perpetual life, activity, and progression, I assert her approximation, nearer than any other Christian Church, to the Ideal of Human Nature as represented in the Manhood of Our Lord Jesus Christ, in whose perfect Intellect the two principles of Imagination and Reason were exactly balanced; and, further, maintain that the conditions laid down in a preceding page, that every Objective truth must be met by its Subjective correlative—that the influence of God, exerted *ab externo*, and realised through the Imagination, must be responded to by the free agency and voluntary submission of Man, exerted *ab interno* by the Reason—and that if God descends from Heaven to communicate with Man, Man must ascend from Earth to communicate with God—are fulfilled in her constitution and doctrine, in her Apostolic Succession and Apostolic Faith, in a manner to which no other religious community can lay claim.

The enquiry how England may fulfil her mission, how contribute most to restore Spirit to her lawful supremacy over the rebellious elements of human nature, would involve a minute examination and estimate of our present position as regards Church and State, morals, literature, art and science—it would be apart from my present purpose. Enough, that the increased activity of Spirit and the general diffusion of the Gospel, the vigorous antagonism of Imagination and Reason, the vast forward spring of Intellect, the daily extending conquest over Matter, the increased facilities of intercourse, the awful stillness, the louder whirl in every man's ear of the world's machinery—the very expectation, so vague and yet so general, in men's minds, of Something, they know not what, indefinite and awful, about to be—resembling the hush and the “charmed gaze” with which the nations watched the East previous to the Redeemer's advent—are “signs of the times” at once inspiring and humbling, in the grandeur of the duties they suggest to us, and in the conviction that without the sustaining arm of Omnipotence, our strength is weakness—we cannot perform them.

We must not, in fact, be too sanguine, or presume that in this imperfect stage of being, Spirit can ever wholly regain her rightful ascendancy. The constitution of human nature does not admit of it, and the argument from the analogy of the past is strongly against it. As Intellect, during the first great period of her development, advanced to a certain point and then paused, in darkness and uncertainty, till the appearance of Christ, so perhaps now, under the second, it may be her destiny to advance to a point as yet undetermined and then pause, in bewilderment, till the Second Advent. And as respects England, we must not

blink possibilities,—being of mingled birth, inheriting the characteristics at once of the Imaginative South and the Reasoning North, she may sink lower as well as rise higher than either Italy or Germany, separately considered ; as in the case of Rome, but with far less excuse, the extremes of Sensuality and of Atheism may meet within her, and generate a Depravity, physical, intellectual and moral, which water cannot purify and fire only can annihilate. Prophecy too, to which we may look with reverent confidence for the confirmation or refutation of previous inference, sobers our expectations. Much may be done—much will be done, if England to herself be true—much must be done (if the analogy of past experience may justify the expression) before the evil hour arrives, but we there read that the return of Our Lord will be preceded by a temporary triumph of the powers of darkness, and the disappearance of Spirit, or the Church, from public view—to emerge indeed at last, triumphant, like the Ark from the mists of the Deluge. The question is obscure, and no-wise affects our present duties—though we should be prepared to find difficulties in our path which God's blessing only can enable us to overcome.

But when the night is darkest, dawn is nearest, and we may pass onward, in anticipation, from the “times of the Gentiles,” to

III. The Third and closing Dispensation of this world's history, emphatically the Christian, to be introduced (if we err not) by the Second Coming of Our Saviour, the heir of Shem, to assume his kingdom over the Jews and the “spiritual Israel,” to raise the “dead in Christ,” to restore the balance and harmony of the antagonist powers of Ima-

gination and Reason, to establish the rightful supremacy of Spirit over Intellect and Sense—to exhibit in short in his Person and Rule that Ideal of Constitutional Government of which the Constitutional Governments of Earth have merely been the faint image and adumbration. The Universal Man, or Human Nature in the aggregate (after rising through the successive stages of Sense, Imagination and Reason—each several stage nobler than the preceding), will then reach its highest earthly Maturity and Perfection,—the blessing and the curse of Noah, already partially fulfilled, will receive their full and spiritual accomplishment; Intellect, emphatically enlarged, will dwell in the tents of Spirit, and Sense will be their servant.*

Even this, however, will still be a period of Probation; an Apostacy is darkly hinted at, terminated by the General Resurrection, the Day of Judgment, the Dissolution of earth and heaven,† the Completion of the Mystical

* Even in a primary or physical sense, the distinction of races may still exist under this Third Period; the Jews may form a priesthood under the central government of Jerusalem, but intermingled with mankind at large, as the Levites were among their own ancestors; Japhet's line may still retain their intellectual preeminence, and be ruled, constitutionally, by kings, the vicegerents of Christ, and who are represented as going up to Jerusalem with yearly offerings, &c., as typified probably by the wise men at Bethlehem,—while the children of Ham, and the remnants of other tribes that have fallen into second childhood, may be ruled by patriarchal despotisms. But this is of course mere speculation. It may at least be argued that as Sense, Intellect, and Spirit are all necessary to Individual perfection, so Ham, Japhet, and Shem must all be united in one common faith and empire ere the Universal Man can attain his full development.

† That this earth we inhabit shall undergo a change, is expressly asserted by Scripture, and fire is mentioned as the agent. But as a law of constant change, inducing constant progression, has hitherto obtained, every change exalting the conditions of matter and exhibit-

Body of Our Saviour,* and the transition of that holy community from Time, identified with Probation, to a sinless and blissful Eternity. The three grand schemes or cycles of allegory and analogy between the Universal, the National and the Individual Man, as redeemed by Christ—to which the whole history of the Israelites and of Human Nature, as recorded in Scripture, has been predisposed by God—will then be perfect and complete, and fit for enrolment in the annals of heaven.†

ing the attributes of the Creator in a more glorious point of view—as witnessed in the successive revolutions of our globe and the gradual rise in dignity of the organised tribes that have peopled it through countless ages—so we may expect that the next catastrophe will be of a similar character, and that “the first heaven and the first earth” will be replaced by a world of beauty, of which all that we deem beautiful in this world of expectation will appear, in the retrospect, but the faint type and image. And since our bodies are to be raised and reunited to the Spirit, our proper essence—and our bodies terrestrial contain the seed of our bodies celestial—we may conclude that, in so far as they retain of matter, “the new heaven and the new earth” will be accommodated to their reception.

* Which we may conceive to consist of all who, in the three different periods of the world, have acted up to the light bestowed upon them by God, and have been saved in virtue of the obedience and atonement of Our Saviour. Truth is fixed and immutable; Responsibility and Guilt vary *ad infinitum*; God is all-wise and all-just.

† These three schemes may be exhibited tabularly, as in the opposite chart.* The inference from this parallel is direct—that He who predisposed it must have been a Being external to Man, and the disposer of his destiny—and that the Bible, the record of this parallelism

* In outline only, and by necessity imperfectly. There are a thousand minor lines of typism and parallelism running through the Bible, the whole forming one vast scheme as yet only partially intelligible. I need scarcely remark that the history of the Israelites is not

the less true in fact because it is throughout an allegory, any more than Nature is unreal (as maintained by the Idealists) because visible things are symbolical of things invisible. Everything in Nature is at once Allegorical and Real.

PARALLELISM BETWEEN THE INDIVIDUAL, NATIONAL, AND UNIVERSAL MAN, AS INTIMATED IN SCRIPTURE.

I.—OBJECTIVE. OR EXTERNAL.

Adam before the Fall	=	The human nature of Our Saviour.
Melchizedek	- - - =	The divine nature of Our Saviour.
Canaan	- - - =	The kingdom of God, Righteousness, or Heaven.
Egypt	- - - =	The kingdom of Satan, Sin, or Hell.
The Wilderness	- - =	This World—the scene of probation.

THE INDIVIDUAL MAN.	THE NATIONAL MAN, AS REPRESENTED BY THE JEWS.	THE UNIVERSAL MAN.
The Church	The Tabernacle in the Wilderness	The New Jerusalem. (Ezek. xl.; Rev. xxi.)
The Body of Life	The Law from Mt. Sinai	The Gospel.
Salvation through Christ	The Rod of Moses	The Cross.
Sacramental Help	The Waters from the Rock in Horeb	Baptism.
The Guidance of God	Manna from heaven	The Eucharist.
The Priesthood	The Pillar and the Cloud	The Presence of the Holy Ghost.
The Covenant of God with fallen man	Aaron and his house, and the Levites	The Apostles and their Successors.
	Circumcision of the Flesh	Circumcision of the Heart.

II.—SUBJECTIVE. OR INTERNAL.

THE INDIVIDUAL MAN.	THE NATIONAL MAN, AS REPRESENTED BY THE JEWS.	THE UNIVERSAL MAN.
Primitive Innocence	Abraham's residence in Canaan	Adam and Eve in Paradise.
Original Sin	Abraham's going down into Egypt	The Fall.
Self-righteousness (through the Law) rejected	Birth and rejection of Ishmael	The Sacrifice of Cain.
Faith (through the Promise) accepted	Birth and acceptance of Isaac	The Sacrifice of Abel.
Struggle of Spirit and Sense	Enmity of Jacob and Esau	Enmity of the Serpents and Cainites.
Reckoning of Spirit under Sense	Esau's sale of his birthright, and marriages with Hittite women	Intermarriage of Serpents and Cainites.
State of Perdition, "the child of wrath"	Isaacites in Egypt, the "house of bondage"	The World before the Flood.
Called to Salvation, by the grace of God	Called through Moses	Called through Noah.
Intervention of Christ unto Salvation	Institution of the Passover	Salvation in the Ark.
Baptismal Regeneration	Passage through the Red Sea	The Deluge.
State of Salvation, "a member of Christ," &c.	The Israelites in the Wilderness	The World since the Flood—Noah and his descendants, heirs of the promise, Abraham, Isaac, and Jacob, the twelve patriarchs, the twelve tribes, and the spiritual Israel.
N.B.—For the Church, Rule of Faith, &c. &c., of the Individual, National, and Universal Man, see above.		
SINS OF YOUTH.		
— of the Flesh, or Sense	The lusting for flesh, and longing to return to Egypt, &c.	The moral corruptions of the Hamite races, Nimrod and the Tower of Babel, Sodom and Gomorrah, the Canaanites, Egypt, &c.
— of Imagination—allying themselves with Sense	The Golden Calf	Idolatry—Brahminism.
— of Reason	Rebellion of Nadab and Abihu, of Korah and his company, &c.	Independence, Mysticism, or Buddhism.
Errors of good men	Errors of Aaron, as leaning towards Idolatry	Errors of Judaism as leaning to Brahminism—the Pharisees.
Withdrawal of God's countenance	Removal of the tabernacle without the Camp	towards ———— Mysticism—the Sadducees.
Depreciation of Heaven	The evil report brought up of Canaan	Our Saviour's teaching the Jews by Parables.
Repentance in the spirit of "little children"	Admission of the new generation only into Canaan	Rejection of Our Saviour by the Jews.
Instruction in the faith	Moses' last discourse in the plains of Moab	Birth and faith of the Church.
Resurrection by Repentance	Passage of Jordan under Joshua	Our Saviour's last discourse to his disciples.
Renewal of the Covenant with God, in deliberate Manhood	Renewal of Circumcision by Joshua	Our Saviour's Death and Resurrection.
Fall of the "power of sin" through the grace of God	Fall of Jericho	Baptism by the Holy Ghost.
Life in the Church	Settlement in Canaan	Fall of the Kingdom of Satan.
Sanctification of the human body, in its twelve members, as formerly distinguished—the temple of the Holy Ghost.	Partition of Canaan by the twelve tribes	Organisation of the Church Militant.
Struggle against the seven deadly sins	Struggle with the seven nations of Canaan	Spiritual conquest of the earth by the twelve Apostles.
— subdued, but not extirpated	— subdued, but not extirpated	Struggle against the seven great heresies, <i>vide supra</i> , p. 69.
Struggle against, and conquest of outward temptations	Struggle with the Philistines, Moabites, Ammonites, &c., under the Judges, Saul and David, till David's capture of Zion from the Jebusites and residence at Jerusalem.	— subdued, but not extirpated.
	Solomon's peaceful reign, erection of the Temple, and proscription of Idolatry.	External persecutions of the Church till its toleration and recognition by Constantine.
Establishment and confirmation in the faith	Solomon's marriage with Pharaoh's daughter	Triumph and establishment of the Church, and proscription of Paganism under Theodosius.
ERRORS OF MANHOOD—Divergences from truth.	Solomon's lapse into Idolatry	
— of Spirit and Sense—Asceticism	Revolt of Rehoboam, and partition of Israel	Alliance of the Church with ascetic Mysticism.
— of Imagination—Superstition	Rebellion of Jeroboam, and partition of Israel	Development of Catholicism.
— of Reason—Scepticism	The Captivity	Development of Protestantism.
Balance and Self-correction	The Pharisees	Reformation of the Church of England.
Lakewarmness	The Sadducees	Oppression of the Church by the State.
Formalism and Self-righteousness	The seven thousand temp. Elijah; Nathanael and Nicodemus; the Essenes and Therapeutae, &c.	Degeneracy of Catholicism.
Infidelity	Rejection, Crucifixion, Resurrection, and Ascension of Our Saviour.	Degeneracy of Protestantism.
The good among the wicked—"the Lord's" hidden ones	The Destruction of Jerusalem	The Invisible as distinguished from the Visible Church.
Obscurity of the impenitent, "crucifying the Lord afresh"	The Dispersal of the Jews—the "times of the Gentiles"	Great Antichristian Apostasy—rejection and persecution to death of the two Witnesses, and their Resurrection and Ascension to heaven.
The Death of the Body	The Second Advent	The Fall of Babylon, or Antichrist.
The separate state, Hades	The Restoration of the Jews, the "Kings of the East"	The Church's coronation altar, Rev. vi. 9.
The Second Advent	Union of Judah and Israel under the rule of David, i. e. Our Saviour.	The Second Advent.
The First Resurrection—of the good	The Kingdom of the Messiah, or of Canaan	The Restoration of the Church, and return of the glory of God from the East, Ezek. xlii. 2.
Restoration of the harmony of human nature		Completion of the Mystical Body of Christ.
Reign of the Redeemed with Christ, for a thousand years		"The Kingdoms of this world become the Kingdoms of Christ"—Marriage of the Lamb.

The last Apostasy—Rebellion of Gog and Magog, &c.—of Sense against Spirit governing through Intellect—and their defeat.

The Last Judgment—the Second Death.

HEAVEN.

But although the state of Probation will then cease, this by no means implies the abolition of the Law of Antagonism,—on the contrary, the predicted resurrection of the body as well as the spirit, with its faculties, physical and intellectual, unchanged in essential character although immeasurably developed and enhanced, precluding the possibility of inaction or of knowledge by intuition—and the known existence of spiritual enemies of God, whom the angels, to whom we are to be “like” or “equal,” have to oppose in the fulfilment of their duty—imply the existence of obstacles and difficulties, no longer internal but external, to be grappled with and conquered in the future state, and justify our assertion of the prevalence through Eternity of the same Law of Antagonism which prevails in Time, and which we may fairly presume to be the cause, the lever of perpetual Progression in Power, Wisdom and Moral Happiness.—Nay, it may be questioned whether the idea of Eternity, in the usual sense of the word, is warranted by revelation; the Scriptural expression, *εἰς τοὺς αἰῶνας τῶν αἰώνων*, would appear to imply a never-ending succession of distinct dispensations, times, or periods. Eternity no doubt exists, but will probably be meted out by Periods—of augmenting bliss or bale, according to the spiritual state of each individual at its commencement.

And now, in conclusion, it behoves me, with still

—composed, as observed in a former page, by above thirty writers, during the lapse of fifteen hundred years, and while this parallelism was in the course of accomplishment—as it still is, though nearly eighteen hundred years have passed away since S. John laid down the pen after completing the Apocalypse—must be a revelation from above.

lighter and more hesitating hand, to touch on my third proposition, that

III. PROGRESSION PRODUCED BY ANTAGONISM IS A GENERAL LAW OF THE MORAL GOVERNMENT OF GOD—NOT MERELY IN MAN, BUT (SO FAR AS OUR IMPERFECT LIGHT EXTENDS) IN OTHER ORDERS OF RESPONSIBLE BEINGS.

And here I shall limit myself to the two following observations:—

That the prevalence of the Law in question, whether in a Paradaical or Redeemed state, may fairly be inferred by the same rule of analogy whereby we conclude the planets and solar systems throughout the universe to be peopled, or destined to be peopled, by responsible beings:—*—And,
That our knowledge that the angels, although passed

* The possibility, and even probability of a Fall being established, and the comparative insignificance of our planet in the solar system taken into consideration, it becomes not only possible but probable (by analogy) that the Deity may have intervened at different periods for the salvation of the inhabitants of every planet that peoples the universe—even through self-devotion, as in the case of Our Saviour. To shrink from acknowledging this would be to limit the goodness of God—to feel it disheartening would be to limit his omnipotence and his love. The commerce of the human race with angels is an argument (*à fortiori*) for our communion with the other planet families, our brethren in creation; each will doubtless have its distinct history illustrative of the attributes and goodness of God, and means and opportunities for the study of these histories will doubtless not be wanting. As star is dependent upon star in the physical creation, so each planet race is probably dependent on all the others morally, though as yet unconsciously; and the history of Universal Men, or of planet races, and of their connection with other systems, may probably be the subject of record and converse in the future state, as that of Individual Men is in ours.

from a state of probation to one of security, still, in that state of security, contend with the enemies of God—may warrant us in extending the inference, in an ever ascending series, through the whole hierarchy of heaven, and in concluding it to be a fundamental Law, in Eternity as well as Time, of the Moral Government of the Deity.

It remains for me only to apologise for not having based the preceding argument on the presumed analogy between the physical and moral universe—between the Law of Progression by Antagonism among Responsible beings, and that antagonistical adjustment of the Centrifugal and Centripetal forces, by which the planets revolve round the sun, and the whole solar and stellar universe, with the unnumbered firmaments discernible through the interstices of our own, and millions probably as yet undreamt of, in the world of space, round a central Sun—possibly, if we may so presume, the Shekinah of the Creator. My excuse is, that the analogy (as in all cases of argument from Matter to Spirit, and so far, certainly, as the human race are concerned) is apparent only,—that, while the tendency of the Material Creation is inward and contractive, towards a Centre, involving the ultimate absorption and extinction of the several solar systems first, and finally of the whole physical universe—that of the Moral and Intellectual, once emancipated from the “resisting medium” of sin, is outward and expansive—towards a Circumference ever receding within the Infinity of the Deity.

POSTSCRIPTUM.

You desire me, my dear Colonel Lindsay, to state more specifically my views regarding the duty and destiny of England, as the heir and champion of civilization, during the present and (to all appearance) closing period of the Postdiluvian Dispensation—in other words, to append a moral to the preceding argument. I will do so, without apology, in as few words as possible, and with reference to,

First, the Signs of the External conflict that awaits her;

Secondly, the Inward preparation requisite for the conflict.

And, first, as regards

I. *The Signs of the approaching Conflict.*

Chief among these I should reckon

- i. The Revival of Catholicism—and
- ii. The political aggrandisement of Russia.

i. As the Institution of the 'Order of Jesus' forms the first historical landmark under the Second period of Christian development, so the Restoration of that Order will probably be hereafter chronicled as the first under the Third. But Institution and Restoration are alike to be regarded as the outward sign and expression of a great Imaginative revival or reaction all over Europe—in the

earlier instance from the Sensualism of the fifteenth and early part of the sixteenth century, in the present from the Atheism of the eighteenth and the French Revolution. The present, like the former revival, will have its beneficial effect, primarily on the Catholic world, and ultimately on society in general, supposing the conflict of opinions to which it will give rise to subside, as in the former instance, in mutual compromise and exhaustion. It is therefore to be viewed, with jealousy indeed, but not with bitterness,—we might cordially rejoice at it, but for the sufferings, individual and national, which it must necessarily occasion in its development.

Meanwhile Rome is the heart, the Jesuits are the arteries* of the newborn *Æson*—the source and channels of influence through which society is to be regenerated in the spirit of the Earlier, Ecclesiastical, Imaginative, Classic or Hindoo—as opposed to the Later, Civil, Reasoning, Teutonic or Medo-Persian epoch of Christian Europe; and the signs of this regeneration† are already

* This resurrection of Jesuitism is in striking fulfilment of the prophecy of the third General of the Order, Francesco Borgia: “Like lambs have we crept into power, like wolves have we used it, like dogs we shall be driven out—and like eagles shall we renew our youth.”

† Including Buddhistical or Mystical manifestations akin to those of the thirteenth century—the *Addoloratas*, *Estaticas*, &c., so much talked of lately. There has been a continual succession of similar cases since the days of S. Francis, but confined to the Franciscan and Dominican orders, which are recruited for the most part, as the reader is probably aware, from the inferior ranks of society. But ecstasy is not confined to Catholicism, and the revelations of Catherine Emmerich and her sisters are more than matched by those of the Protestant Madame H——, the “Seeress of Prevorst,” as reported by the poet-physician, Dr. Kerner. If these revelations be true, the tree does *not* lie as it falls

visible in the religious aspect of Upper Germany, of Catholic England, and, faintly as yet, but decided and unmistakable in their character, in that of France.

The ultimate and hostile tendency of this revival, as respects the Church of England, needs no comment.

The question of interest is—Where may this revival be expected to concentrate itself? What European power is likeliest, by predisposition or circumstance, to identify herself with its principle, in enmity to England?

The probabilities would appear to lie between Germany and France, and to incline to the latter, in consequence (independently of more immediate and superficial considerations) of the inherent tendency of the pure, Teutonic, Reasoning element to schism and analysis, and of the Latin or Imaginative element to union and synthesis—rendering the adoption of the Catholic principle in its full extent more probable in the case of the latter than the former.

—there *is* a Purgatory, through which those who die in gross and deadly sin may pass to Light and Salvation through knowledge of Our Saviour, a knowledge they are ever seeking after through the communion and instruction of human beings. Now this view of purgatory—very different from the Catholic one—strikes at the root of Christianity, and reduces us to one of two simple alternatives—either that the whole is imposture, which those familiar with the phenomena of magnetism and ecstasy will hesitate in admitting—or that these apparitions and revelations are from Satan, in one of his subtle personifications of angels of light.* I have stated this opinion, because the work of Dr. Kerner—a most curious one in a physiological point of view—has recently been translated into English.

* A supposition which does not imply any doubt as to the spiritual safety of the unfortunate victims of the delusion.

The policy, moreover, of France during the last few years—more especially as regards the East—should be kept in view, in combination with the prospects of Catholicism.

ii. A similar cause for apprehension exists in the political aggrandisement of Russia—no less alarming to Europe now than that of the Mongols under Zinghis Khan in the thirteenth century.

It is true that amicable relations subsist between Russia and England, but the spirit and tendency of the two nations are dissimilar *in toto*—a great gulf is fixed between them.

Unlike the Germans, the Slavonians belong to the Hindoo, or (comparatively) Imaginative branch of the Arian race, and their character differs in proportion. A still further distinction would appear to exist between the Slavonians and the more southerly branches of the Hindoo family, the Greeks and Romans, the Slavonians approximating in character towards the Hamite or Sensual tribes of Asia and the North of Europe. Hence the tendency visible in their history from the earliest ages to Independence, as distinguished from the Individuality of the Teutonic race—implying the alternatives of absolute liberty or absolute control, anarchy or despotism—inducing that degraded social condition in early times, which introduced the epithet ‘slave’ into the vocabulary of Europe—the subjection of nation after nation of Slavonic origin to foreign rulers—and that of Russia herself to a handful of Normans in the ninth, and to a Tartar dynasty in the thirteenth and two following centuries. Russia therefore, though capable doubtless of gradual civilization and improvement under a wise and paternal

government,* must be looked upon as essentially and inherently Asiatic and despotic; the spirit of Zinghis and of Tamerlane rules at St. Petersburg, her sympathies are with Sense and Imagination against Reason, with the Hindoo as inclining to the Hamite element, against the Medo-Persian as inclining to the Shemite—with Catholicism against Protestantism and the Church of England—with absolutism and slavery against Constitutional government and freedom,—and her alliance with Great Britain must consequently be as occasional and precarious as it is unnatural and uncongenial.†

Such, sèemingly, are our destined antagonists during the coming period, and, judging by appearances, the East will be the scene of contest. The views of France, in her occupation of Algeria and her diplomatic policy throughout the Oriental world, and those of Russia in her aggressive system towards Turkey and Persia, are manifest, to wit, the occupation of Egypt and Syria on the part of the former, and that of Greece and Asia Minor by the latter power—while that of Persia and of India by Russia and of the Indian Seas by France lie in the remoter background. These views are kept in check for the present,

* Her misfortune is, that she possesses no middle class, the germ of Constitutional Government. I have no wish to depreciate the Slavonian race—it has many endearing and graceful qualities, feminine rather than masculine in character, and thereby inducing subjection.

† Let me refer, in illustration, to the second and the last of the propositions at the commencement of the Second Period, *supra*, pp. 43, 45. There are cheering symptoms however of improvement and progress among the Slavonic races.

but the time must eventually arrive for England to interpose, even if the progress of the Catholic revival do not precipitate a war at an earlier period. Under either or any contingency, an alliance between Russia and France in hostility to us might seem not improbable,*—a closer essential sympathy exists between those powers than between either of them, separately considered, and England.

Let us now consider,

II. *The Inward Preparation requisite on our side for the Conflict.*

This, I need hardly say, at the present stage of the world, must not be Physical merely, but Intellectual and Moral; it must embrace the whole man, the entire national existence.

We shall have many difficulties to contend with—the partial disaffection of the lower classes, consequent on their neglect by the State—the ecclesiastical bias to Spiritual Despotism, and its consequence, Dissent on the one side, and the political principle of Church-depression on the other—and the doctrines of Expediency and Utilitarianism, the serpentine wisdom and potbellied philosophy † of Macchiavelli and Jeremy Bentham—to say nothing of the precedents and practice of the last three

* Such an alliance, and for the occupation of Turkey, is said to have been actually in contemplation before the Revolution of 1830. The remembrance of this fact should be kept in view in forecasting the destinies of France after the deaths of Mohammed Ali and Louis Philippe.

† A philosophy that pampers the grosser and material element of the National Man at the expense and to the attenuation of the nobler parts. The epithet is coarse, but expresses my meaning better than any other I can think of.

centuries, battlements of fire defending the forest of ancient prejudice.

But I need not dwell on these evils—others have denounced them—they still breathe, but Public Opinion has pronounced their doom.

Let me rather point out the reasons for hopefulness in contemplating the prospect before us, some of which have been as yet but slenderly appreciated, and others, as it appears to me, wholly misapprehended.

We may observe then, with gratitude to Almighty God—

That the Material element of the body corporate—the agricultural, manufacturing and commercial interests of Great Britain, were never more healthy and prosperous than at the present moment:—

That, amid all the struggles, Civil and Ecclesiastical, internal and external, of the last three centuries, and mainly indeed in consequence of them, her rise in morals has been steadily progressive : *—

That, after a youth and early manhood of Imagination and Reason, alternately prevailing, her Intellect has now reached its maturity, its thirtieth year, sound and unviolated, and with but few false notions to shake off—giant-like in strength, though scarcely aware of it, and ready at any moment to arise and scatter the darkness:—

* As witnessed in the Church by the conscientiousness of the clergy, as estimated at the intervals of the Revolution, of 1662, and of the Reformation—in the State, by the incorruptibility of public men as compared with their venality formerly—in domestic life by the higher standard of public opinion, as gathered from history and the current literature of the respective centuries—and among all classes (*inter alia*) by that abhorrence of cruelty to animals, which has supplanted the absolute insensibility that seems to have existed on that score even among the female sex in the sixteenth century.

That her political constitution, the machinery of internal antagonism, is as yet unimpaired in Church and State,—she is capable of anything:—

That, finally, symptoms are visible of a movement within her bosom, of a dawning sense of her high destiny, of a consciousness that the hopes of civilization and of humanity rest on her shoulder:—We may discern, in fact, on every side the tokens of a grand upheaving of the national mind, a reaction, like that in Catholic Europe, though founded on a deeper and more progressive principle, from the false philosophy and practical atheism of the eighteenth century; her heart has been stirred up from its lowest depths, and Clergy and Laity alike feel the angel's rod troubling the waters. Nor is this new life confined to the Conservative or High Church Party—many noble hearts, mute as yet and voiceless, the Hampdens and Russells of the coming age, glow with aspirations no less ardent after truth, righteousness, and freedom, and share their love for England and their faith in her destiny. But all is as yet dark and indefinite—they lie to the right hand and to the left by thousands and tens of thousands, a countless multitude, a host for victory, but chaos-like and confused, and shifting to and fro, uneasily as if in sleep, doubtful of their duty, uncertain of their destiny, without leaders to guide, and without a central principle to inspire, inform, and animate them. But let that be given, let those leaders rise—let the voice of God whisper, through the darkness, 'Light, be!' and they will spring into life, a new creation.

We want, then—(it is difficult to speak with calmness on such a topic)—not an army, which is ready to our hands, but

- i. A CENTRAL PRINCIPLE, to animate and mould the mass, individually and in combination,— and
- ii. LEADERS, possessed by that Central Principle—master-minds, without prejudice—bondsmen to no party, freedmen of truth—to discipline and direct them in detail,—to create a Theology, an Historical and Political Science, a Literature and an Art, expressive of the age, the epoch in which we live.*

It may be a delusion—let it not be reproved—but I believe ‘Progression by Antagonism’ to be capable of this—of becoming the Central Principle of the period we are now entering upon—of rousing up Leaders such as are wanted in every walk of life—of serving as a compass to England in piloting the Ark of Humanity through the stormy sea, the struggle and the conflict of the days about to be.

It will be found, I think—to vindicate the goodness of God, the existence of evil, the Providential government of the world, and our faith in the progress of humanity,—to discover to us our position in history, and the duties consequently incumbent upon us, nationally and individually,—to reveal to us a criterion of truth, a standard of dignity and perfection, a rule of judgment or criticism, of praise and dispraise, consistent and of universal application,

* The labours of the last thirty years have been accumulative—of facts, instances, records, principles, experiences, the materials of future thought, preparatory for that grand outburst of intellect which we may expect during the concluding half of the century. We are on the mere threshold of development; the stage is lighted up, the audience ready, and the orchestra is already preluding—but the actors have yet to appear.

to men, nations, religions, governments, philosophies, works of art, literature, &c. &c., according as the three constituent elements of human nature are duly represented in their development,—to propose to us, as its loftiest and holiest embodiment and ideal, the highest of all examples in our Incarnate Saviour,—to acquaint us with ourselves in our strength and weakness,—to furnish us with a rule of life, calculated to bring all the powers of body, mind, and spirit into activity, severally and in combination, to the glory of God and the good of man—on the one side, checking action by contemplation, on the other, discouraging mere dreamers, condemning asceticism and all systems which defraud man of his just claim on the fellowship of his brother-man, and insuring, by the distinction of Happiness from Pleasure, as the reward of antagonism with difficulties, manliness of character, self-respect, contentment, cheerfulness in the struggle, humility in victory, and charity towards our opponents—referring Repose to sickness, old age, and heaven:—

It will aid the Divine, if I mistake not, in vindicating the essential character of Christianity,* and more than one of its fundamental doctrines;† it will awaken him to the true and comprehensive character of the Church of England, and arm him in her defence as the nearest approximation to the Ideal of humanity, as personified in Our Saviour Jesus Christ,‡—and, shielding him on the one hand from a too presumptuous rationalism, it will on the other assist,

* As dissociated from the corrupting influences of Imagination, Reason, and Sense. *Vide supra*, p. 64.

† *E. g.* the doctrine of the Trinity, *supra*, p. 63, and by consequence, the Deity of Our Saviour. "

‡ *Vide supra*, p. 88.

while it sanctions him, in applying the treasures of Criticism and Philology accumulated during the last three centuries to their legitimate and destined purpose, the establishment of theological truth by the scientific interpretation of the Bible.* It will be found a guide to the Historian, in preparing the way for a sound Political Science by the investigation of the Providential History of mankind; and to the Legislator and Statesman, in ascertaining the true principles of Politics, Civil and Ecclesiastical, as deducible from the page of history, rightly read, and the constitution of human nature, legitimately developed.—The Man of Science may find it useful in classifying our knowledge as yet obtained,† and in ascending, in each separate branch, and in Science as a whole, viewed comprehensively as the knowledge of God by his works, to Laws of Nature yet higher perhaps and more universal than any we as yet recognise.‡—While to

* I do not undervalue the decisions of the General Councils and the authority of the Creeds—God forbid. But these were authoritative declarations to infant Christendom—being of age, she is now called on to investigate for herself, and investigating, to believe—or dissent, at her peril. We need in fact a Theologian, combining the simplicity of Newton, the imagination of Jeremy Taylor, the acuteness of Niebuhr, the judgment of Hooker, and the comprehensive grasp of S. Thomas Aquinas—for the present day. And we should beware lest the abuse of criticism, as witnessed in Germany, blind us to a privilege conferred and a duty imposed on us by God. Scripture is still in some respects what the heavens and the earth were till within the last century—a world unexplored.

† A 'Classification of Human Thought,' according to the theory of 'Progression by Antagonism,' will be found at the conclusion of this volume.

‡ God (for example) seems to have given the whole of his creation such a predisposition at starting, that all occurrences and catastrophes in the physical and moral world bear upon each other—and

the Poet, the Man of Letters, the Architect, Sculptor, Painter, and Musician, it will discover the true relations of Truth and Beauty, and concur with their genius in creating an Art, a Literature, a Poetry, and a Music, the mirror and 'beacon of the age.—And finally, the Philosopher may find in it the germ of a system, speculative at once and practical, satisfying to the loftiest, yet intelligible to the humblest mind, and not merely capable, but by its very essence requiring to be carried out in every walk of life,—a philosophy based on the reconciliation of partial truths, of Ideas and Experience, of the Written and Unwritten Word of God—in which Plato and Aristotle may find place and peace—a philosophy recognising the truth and the value of the most opposite principles, and assigning to each its place—furnishing a standard of opinion and rule of adhesion in political life,* yet at the same time checking extravagance, correcting eccentricity, eradicating prejudice, rebuking fanaticism, excluding exclusive partisanship—calling forth and concentrating each man's energies on the loftiest object he is capable of accomplishing—uniting all who embrace it, even the

this without the least infringement of the free agency of the moral element. The course of Nature and of Providence (as falsely distinguished from each other) are thus One.

* It has been urged to me, in opposition to the principle involved in the preceding theory, that it is calculated for a rule of judgment rather than of action, that its tendency would be to neutralise energy by rendering each person doubtful of his own views, and desirous of modifying them by those of the opposite party. I do not apprehend this. Each person must judge for himself where progress ends and decadence begins; but that determined, his duty, whether with the sword, the tongue, or the pen, is clear. Nor do I think that charity to our opponents will be any loss to Truth in the argument.

leaders of opposite parties, in a brotherhood of thought and life, working to one common end, loftier and more comprehensive than any single mind can attain to—and widening in its influence more and more till the brotherhood expands into the nation, and the nation becomes the leaven of mankind—a Philosophy, in a word, which shall supply at once the $\pi\omicron\upsilon\ \sigma\tau\hat{\omega}$ and the lever, wherewith and wherefrom to move the world.*

God only knows, indeed, how far these visions may be realised,—and to Him we must remit all, with humble

* One final observation here occurs to me.—Each generation during the growth of a nation is wiser than its predecessors, and less wise than its successors. Each starts some new truths and some new errors, both of which become part and parcel of its belief and being; the truths associate themselves with, and become consolidated into the great rock of truth that follows the nation in its pilgrimage—the errors remain floating at large on the mind of the generation that originates them. The sons therefore in each new or rising generation adopt the truths inherited from their fathers in the mass, but without giving them the credit due for them—reject their errors, with contempt for their having entertained them—substitute for those errors new truths, and become self-sufficient and dogmatic in the assertion of them—start new errors of their own, and maintain them with blind inveteracy—truths to be inherited and errors to be exploded by *their* children in their turn, and so on to the end of the chapter—truth nevertheless standing on a higher and more commanding pinnacle at the expiration of each thirty years. Hence the differences of opinion between parents and children—hence the almost impossibility of full and perfect identity of feeling and opinion, and of finding a common ground of debate, except between those of the same generation—hence the necessity, in such argument, of that charity on both sides whose girdle is modesty, whose tongue meekness, and whose paths are peace. It would be better were each generation between the ages of thirty and sixty to fight its own battle—but that is scarcely possible. The conflict is unequal and unnatural between those of different ages, different prejudices—in a word, different generations.

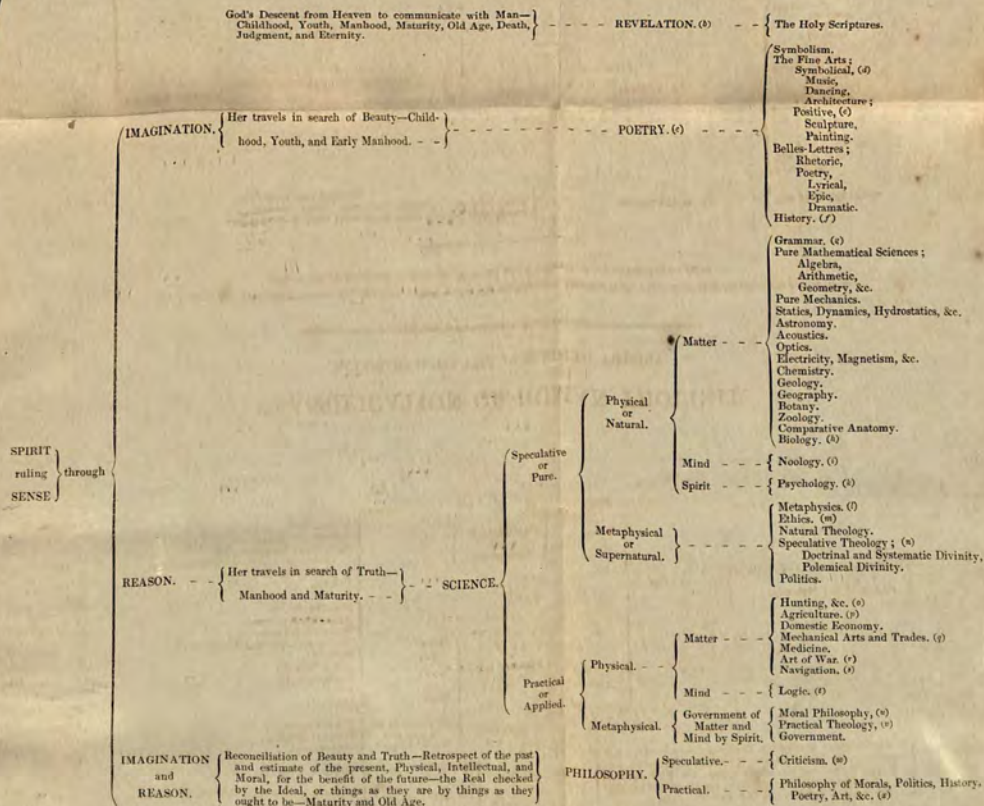
prayer that He may vouchsafe us wisdom and guidance in our search after Truth, and strength in the defence of that which we already possess, garnered up in the Constitution, Civil and Ecclesiastical, and in the moral and intellectual energies of Great Britain.

January, 1845.

FINIS.

CLASSIFICATION OF HUMAN THOUGHT, ACCORDING TO THE PRECEDING THEORY.

N.B.—Poetry, the Arts and Sciences, &c., are here classed under the predominant faculties from which they respectively spring, and in the order in which Intellect, Individual, National and Universal, occupies itself upon them. (c)



NOTES AND ILLUSTRATIONS.

(c) This may be stated more clearly as follows:—No Art or Science springs exclusively from Imagination and Reason—both must concur in its birth and development—nothing is perfect unless all the elements of human nature combine in its production. Each art or science, however, must be distinguished by and classed under the predominant faculty which originates it. And the order of classification is determinable by that in which the Individual, National and Universal Mind applies itself to the respective Arts and Sciences.

(c) Purely Objective, as revealed *ab externo* to Man, and therefore to be distinguished from the Poetry, Art, Science, &c., developed subjectively, or *ab interno*, from the Intellect.

(c) In the most comprehensive sense of the word.

(c) Exciting emotions, not ideas.

(c) Representing, as it were, so as to arouse emotions.

(c) Closely akin to Poetry and Painting—rhythmic in early times, and always epical and dramatic. The philosophy of History, like that of Art, &c., belongs to the latest period of intellectual culture.

(c) The discrimination of ideas by words, as opposed to symbolism.

(c) The theory of Animal life.

(c) The theory of Mind or Intellect.

(c) The theory of Spirit—nature of souls of spirits, of the Duty, &c.—Dilates into Natural Theology.

(c) The theory of the connexion of Man with the world around him.

(c) The investigation of the principles by which moral men are governed—the theory of moral obligation.

(c) The theory of God, and of duty founded on Revelation.

(c) Primarily for subsistence; the normal life.

(c) Settled life.

(c) Cities and civilization.

(c) Defence and aggression.

(c) Discovery and colonization.

(c) The art of intellectual defence, aggression and discovery

(c) The application of Ethics, founded on it and Natural Theology—duties to God and Society, Education, &c.

(c) Founded on Revelation.

(c) The theory of abstract excellence, or the Ideal.

(c) By associating several of the Sciences and Arts here separated in analysis, (as, for example, Natural Religion, Revelation, Theology Speculative and Practical—Ethics and Moral Philosophy—Politics and Government,) this might be made the basis and skeleton of an extended Classification for a Library. In such case there should be a supplementary Class, including:

1. Miscellaneous collected works—treating of every variety of subject, but less comprehensive than
2. Encyclopedias—which treat of all knowledge, but are themselves treated of in
3. Reviews and Critical Journals—which again are included in
4. General Literary History—as this too is included in
5. General Bibliography



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